KENA UPANISHAD

VIMALA THAKAR

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KENA UPANISHAD

VIMALAJI'S COMMUNICATION WITH
EUROPEAN YOGA TEACHERS
AT DALHOUSIE IN SEPTEMBER, 1994

VIMAL PARIVAR, MUMBAI

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FOREWORD

Vimal Parivar, Mumbai is happy to publish Vimalaji's talks on Kena Upanishad. These talks were given to a group of Yoga teachers from European countries in Dalhousie in 1994. Serious and dedicated yoga teachers from Europe had been studying the Vedic texts of Upanishads and the Bhagvad Gita along with their study of Patanjali's Yoga Sutras. In response to their request Vimalaji shared her perception and understanding of Gita and Upanishads by giving talks on their chosen Upanishad or the Chapter of Gita in Dalhousie or Mount Abu. There used to be friendship gatherings of 2 to 3 weeks duration at a time spread over a number of years when these communications took place. Talks on Ishavasya Upanishad, Chhandogya Upanishad, Kathopanishad and Raja Yoga have already been published. The present book publishes the talks on Kena Upanishad.

The talks originally recorded on audio casettes have been transcribed and printed virtually verbatim. This is unlike those on other Upanishads mentioned above. It is thought that this would give the readers a feel of participation in these 'classes' as Vimalaji called them and help them understand the friendly nature of her communications. Should the readers become the students, they would fully benefit from these talks.

During the talks on the various mantras of Kenopanishad, Vimalaji brings out the relevance of the teachings to the Yoga teachers in the context of the present day living in the modern technological age. The teachings of the ancient sages are as scientific as any of the sciences of today. They are dealing with the science of consciousness and the sages have communicated their understanding step by step to the disciples in their dialogues.

The publication of this book has become possible due to the whole hearted cooperation by many friends of Vimal Parivar. Mrs. Shaila Rao has meticulously transcribed the audio casettes and Ms Rupali Borkar has typed the contents in the DTP formats. Mrs. Padma Bedekar has suggested titles/subtitles while also correcting the proofs. Vimal Parivar is indeed thankful to them. The texts of Kenopanishad mantras alongwith the English transliteration has been taken from the book on Kena Upanishad published by Shri Ramakrishna Math, Mylapore, Madras. We express our sincere thanks to them.

Vimal Parivar is most fortunate to receive Vimalaji's blessings for this publication, which are printed here after. May the readers with her blessings fully understand the teachings of Kena Upanishad and live them in their lives.

Vimal Parivar — December 25th, 2004
Mumbai.

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I am genuinely happy that the friends in Bombay are publishing my dialogues about Kenopanishad in a book form.

The beauty of the UPANISHADS consists in being equally important expressions of the ADWAITA PHILOSOPHY. They highlight the unity of life manifested in the diversity of material manifestations.

The 21st century is going to evolve a synthesis of Science and Spirituality in every field of life as well as at every level of life.

May the book become a verbal friend of all the enquirers of reality in every country inhabited by the Human Community

Vimala Thakar

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CHAPTER - I

THE BODY AND THE TOTALITY

Greeting the Friends : - I welcome my students from Europe once again back in Dalhousie. I also welcome the Indian and non-Indian friends who have come to attend our study classes.

For the last few years some of us here have been studying the Vedic texts of Upanishads. We have studied Ishavasya Upanishad, Chandogya Upanishad, we have studied twelve chapters of Gita together as well as some parts of Raja Yoga of Patanjali and this time we will be studying together Kena Upanishad. Those who are not acquainted with the Vedic texts - their Sanskrit language, those who have no idea of the foundation of Indian Schools of Philosophy may find our classes rather abstract and difficult to grasp. The friends who have been studying with me, have been teaching Yoga, studying yoga. They are acquainted with Smarta Yoga of Yagyavalkya, Hatha Yoga, Raja Yoga and so on. So, those who have not studied with me will have to forgive us because we will not be able to dilute or explain to them. In the mornings we will have classes looking into the texts. In the afternoon the student-friends will be welcome either to make observations about what has been said in the morning or raise questions if they so desire. This is not a camp, there will be no talks or discourses, there will not be looking into the text of Kena Upanishad, i.e. not merely for academic study. Our basic purpose of studying Upanishads is to find out the relevance of those ancient teachings, to our so called modern life and living. We are also interested in finding out the significance and utility of those teachings to the study of yoga, - the science of yoga, especially Raja Yoga.

In this class are sitting the founder members of the International Research Institute for Yogic Cousciousness. So these classes have tremendous importance for them as well as for students of Yoga in general.

For the recollection of my student friends, Upanishads are dialogues between teachers and pupils. They are a phenomenal exercise and a fantastic scientific experiment in discovering the truth through the channel of dialogue through questions and answers. They are not like the six Schools of Indian Philosophy - Sankhya, Yoga, Nyaya, Vaisheshika, Mimansa, Vedanta etc. There is no propagation of philosophy, there is pointing out of the revealed Truth - revealed to the teacher by the life

Universal and the effort of the teacher to pour that Truth into words in order to communicate it with the aspirants of Truth. If there is no urge to discover the basic - the fundamental truth of life, then the Upanishads or the Vedas have no relevance to our life.

In Ishavasya Upanishad, the sages, the Rishis had tried to verbalise the principle of truth that is immanent and transcendent, all permeating, all prervading and yet transcending. Ishavasya had helped us to see how all our actions - the Karma - all our actions are instrumental in the revelation of that Truth. Unless the actions become the means for discovering the Truth, Ishavasya had told us - the Vidya, the Avidya, the Sambhooti, the Vinash - they lead us towards darkness. Chandogya Upanishad had dealt with the Primal principle of creation which is sound and they had helped us to see how 'Pranava, Omkara', the sound that is not born of friction, but is a self – generated homogeneous sound which explodes into millions of universes. So, from the principle, the immanent and transcendent principle, we proceeded towards the primal force of creation, the sound - the 'Omkara' as the 'Udgitha' and so on.

This morning, we will be looking at the Kena Upanishad. This upanishad is a part of Samaveda and in the Samaveda Brahmanas, the eight chapters have gone before the Kena Upanishad emerges from the Veda. The eight chpaters of Samaveda preceding Kena Upanishad or Kena Brahmana as it is called, had dealt with various rites and rituals that are necessary for 'Yagnya', for the sacrificial performances and now the ninth chapter begins with a prayer. Every upnishad has a special prayer for itself and the prayer runs thus.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balaṁindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śantiḥ । Om śantiḥ । Om śantiḥ.।

This is the prayer sung by the teacher and the pupil together before they begin the study and the prayer in a very brief way indicates the essence of the Upanishad itself. That is the beauty of the Vedic methodology of teaching. The prayer that is jointly sung by the teacher and the pupil is a kind of auto suggestion for the discovery to take place of the Truth, that they are going to study. Here the Mantra says, "Let me take care of the holistic development of all my limbs – 'āpyāyaṁtu'. Āyaṁtu is a holistic development. We are not going to go into the roots and how the words are derived. That will be too theoretical. So, let there be a holistic development of mamāṅgāni-mama-mine, angāni-limbs. Which are my limbs which should be developed? Vāk – Vāk is speech. Vāk – Vāni – speech. Prānah – the vital force that is vibrating in my being. Cakṣuh – my eyes, śrotraṁ – the ears, balaṁ – the strength permeating all the limbs simultaneously. Indriyāni ca Sarvāni – all my sense organs. Let them be properly developed. Balamiṁidriyāṇi ca sarvaṇi.

The Limbs : An Expression of Brahman

Why is there so much concern about the health and development of all the limbs? — because Sarvaṁ Brahmaupaniṣadaṁ – the Upanishad tells us that everything is Brahman. What I call my body, what I look upon as 'my limbs, are expressions of the Brahman. They are not material things. They are not expressions of mere matter. Sarvaṁ Bhrahmaupaniṣadaṁ – all the Upanishads reveal only one Truth – that whatever there exists, whatever has become manifest originates in the Brahman, carries with it the essential characteristics of the Brahman and therefore they are expressions of Brahman. No separation of matter and mind, and matter and energy, material and spiritual. Upanishads are spiritual teachings. Spirituality is a science of life. It is not a religious conceptual thing or it has nothing to do with credulity, traditions. It is a very austere pure scientific study. Sarvaṁ Brahmaupaniṣadaṁ Māhaṁ Brahma nirākuryām – let me not ignore and deny the spiritual quality of my limbs. Let me not look upon them as my organs and my limbs only; as a part of the body, flesh and blood. Ma Bhrahmanirakuryaṁ – let me not reject the Brahman contained in my limbs.

What will happen if I reject the spiritual quality contained in the vāk, prāna, cakṣu, śrotra? What will happen if that is rejected? mā mā Brahmanirākarod – I will be denied. I will not be accepted by the Brahman, the Reality outside. What does that mean? That there will be no contact between the Reality contained in the universe and the Reality contained in my body. I will be isolated by my own denial and rejection of the spiritual quality of the body itself. Ma Brahmanirākarod – let me not be rejected by the Brahman. Anirākarana mastu anirakaraname stulet there be mutual cognition and awareness. Let that Reality – the Brahman be aware of my existence. Let me be aware of That so that there is a communication between the two. It is only the cognition of That by me and of me by That, that will produce interaction between the two. If we are not aware of the existence itself, there cannot be contact, there cannot be interaction Anirākaraṇamastu anirākaraṇam mestu. This mutual cognition, this mutual recognition, this mutual appreciation-what will that do? Tadātmani nirate. If that cognition, if that awareness, recognition takes place, then in me, all the dharmās – the natural virtues, the natural existential essence contained in the human being, will get expressed in life. Tadā ātmani nirate mayi – then in the person, in me, enriched by that awareness – ye dharmāh Upaniṣatsu gāyaṅte – all the virtues, the dharmās described in all the Upanishads will naturally get expressed through me. Upaniṣatsu gāyante te mayi saṅtu, te mayi saṅtu – I pray, I hope that all those dharmas, all those virtues will manifest themselves through me. I can become the vehicle of the expression of all the characteristics of eternity, all the characteristics of Truth and Beauty and Goodness, only when I recognize that what I call my limbs vāk, prāna, cakṣu, śrotra, sarvaṁ Brahmaupaniṣadaṁ – all that is Brahman. I am a different expression but I am not out of that. I am not separate from that. There is no division between the wholeness of life and this particular expression of life contained in what I call my body. You can say it is a drop of water but the drop of water contained in the ocean – is a part of ocean. In the same way I am organic part of the Totality. I am organic limb of the wholeness of Life. It is a beautiful prayer. Te mayi santu, te mayi santu. Shaṅtiḥ ! Shaṅtiḥ ! Shaṅtiḥ ! – Let there be peace in me, let there be peace around me, let there be peace with me and so on. So, this is the first Mantra, the prayer with which the study begins.

The Pupil's Question

Now a study always begins with a question by the pupil. So the pupil who has studied the first eight chapters of Sāmavedā now asks the teacher.

केनेषितं पतति प्रेषितं मन: - Kenṣitaṁ patati preṣitam manaḥ - 'A very significant question is asked by the student. Kena – 'by whom'. So, each question begins with Kena, 'by whom'. That is why this Upanishad is called Kena Upanishad.

केनेषितं पतति प्रेषितं मन:केन प्राण: प्रथम: प्रैति युक्त: ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १.१ ॥

Kenṣitaṁ patati preṣitam manaḥ
Kena prāṇaḥ prathamaḥ praiti yuktaḥ
Keneṣitām vācamimām vadanti
Cakṣuḥ śrotram ka ū devo yunakti. (1.1)

He says, "All right, you say everything is Brahman. You say, all our limbs are also expressions of that Brahman or Reality, please tell me what is or who is the force that directs the mind towards it's object, how is it that the mind reaches its object accurately and precisely for thinking? Kenṣitaṁ patati preṣitam manaḥ. The 'manaḥ' is mind. How does the mind proceed towards its respective object accurately, specifically? Who wills it, who directs it? Kena prānaḥ prathamāḥ praiti yuktaḥ. This vital force - the prānaḥ - how does it also reach out and receive the vitality from the cosmos? Kena cakṣośu paśyanti. How do the eyes reach their objects? The eyes do not reach the sound and the ears do not reach the form. The eyes see the form – the object, the ears hear the sound. This relationship between the organs and their respective objects is so precise, so accurate, who directs them, who guides them? It is a very significant question. Does the aggregate of all limbs or the limbs separately have a separate intelligence by which they reach out towards their objects or is there an intelligence, "Chaitanya"? – Is there an intelligence separate from the limbs that directs them? The teacher says, "Sarvaṁ Brahmaṁ". He says, "all is spirituality". But the student sees the way he lives or she lives and the student has watched that the eyes are related to the form and the object, the colour, the ears are related and co-ordinated with various sounds, their tones, undertones, overtones, vibrations; and the vital force moving in the body and going out – you exhale breath. It is the vital force that goes, receives the vital force – the prana from outside and gets it in. So the inhaling, exhaling – that scientific rhythmic movement is going on.

How does it go on? He is asking the teacher, 'Who directs it?' Whose is the motivation? Has every sense organ a separate motivation? Or is there some – one principle that has a basic motivation which spreads into organs and directs them? So, he is asking the question – "How do the ears hear, how do the eyes see, how does the vital force move around and how does the mind think? About each limb a question is asked. That is the first mantra.

"Kenṣitaṁ patati preṣitam manaḥ Kena prāṇaḥ prathamaḥ praiti yuktaḥ Kena cakṣoṣu paśyaṅti śrotraṁ śrunoti iti"

That is the question asked. So the teacher, very gently tries to give the answer. The answer will be an indication only. The answer will be an indication for the purpose of stimulating the perception of the student. It is not ready made information given, as it is given today. Education is not only feeding in organized information. It is something more – to stimulate, to awaken, to activise the enquiry – the creative energy in the student so that the student makes effort on his or her own and then the personal discovery becomes the content of his / her consciousness. You see, when we only receive information and feed it into our memory that becomes knowledge. That does not become necessarily the discovery of truth. So, the teacher says:

The Teacher Replies

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राण:।
चक्षुषश्चक्षुरतिमुच्य धीरा:प्रेत्यास्माल्लोकादमृता भवन्ति ॥१.२॥

Śrotrasya śrotraṁ manaso mano yad
Vāco ha vācam sa u prāṇasya prāṇaḥ
Cakṣuṣaś cakṣuratimucya dhīrāḥ
Pretyāsmāllokādamṛtā bhavanti. (1.2)

He says, 'look my dear, the ear that you see and say the ear hears, is only an organ. The auditory energy is not contained entirely in the organ. 'Śrotrasya śrotraṁ' – the ear of the ear, 'cakṣoṣu cakṣu' – the eye of the eye. 'Manaso manoyad – the mind of the mind, 'prānasya prānah' – the vital force of the prana that you have known is very subtle. The teacher is trying to help the student to discriminate between the organ – a dynamic organ – an organ as a vehicle of the movement and the essential energy which permeates the organs. If that energy does not permeate the organ, the eyes, the ears, the mind etc. – then the organs by themselves will not be able to hear or see or think or move. He says there is some energy behind it and it is very poetically put. I do not know how to translate it that poetically into English Language. 'Śrotrasya śrotraṁ ....' the ear of the ear, the eye of the eye, the mind of the mind – it sounds as if it is a repetition. It is not a repetition. It is a discrimination between the organ equipped for its purpose and the energy. So, it is the basic energy different from the organic, muscular, neurological, chemical energy, which is the basic motivation, which is the guiding principle.

Intelligence - The Directive Force

We feel that we hear through the ears and see through the eyes. The eyes are seeing. The teacher says, 'no, the eyes are caused to see and are helped to see because inside there is an energy that wills to see, that wants to see, that wants to hear, that wants to think. So, all the limbs and all the sense organs, though they are equipped for functioning, they are not equipped with the motivation – the principle of intelligence, the perceptive intelligence. It is separate and these organs are separate. That is why when that energy departs from the body, the most beautiful eyes cannot see and the most sensitive ears cannot hear. The body lies there and you say it is dead. What does death mean? That, that basic intelligence, that basic energy is no more there. It is not permeating this whole magnificent organism that we call the human body. So he says, 'look my dear student, learn to discriminate. Watch, watch how the organ functions and the motivation is separate from the functioning of the organ'.

The will, the intelligence is a different source contained in the physical and yet it is different. Look, this is not very mystical or mysterious. You come from industrialized countries with advanced science etc. the atom contains a quantum of energy, atom contains it and yet the mass, the weight, the form of the atom is not the mass and form of the energy. The energy is very subtle and you can explode that energy – the nuclear energy – the atomic energy contained in the atom and yet the ratio of the quantum of energy is not related to the mass of the atom. You cannot mathematically say that this big atom should contain that much energy and nuclear energy should not be contained in the proton or electron, whatever it is – neutron. So, the contained and the container! Of course, the container must be sensitive enough to hold and contain that energy. So, the human body is made sensitive enough to contain that cosmic intelligence, that universal intelligence and yet it is a container in a way.

That is what the teacher is trying to explain. Do you remember, was it in Chandogya, the Rishi Uddalaka asking his son to bring a tiny seed from the banyan tree. He says, `Have you seen the banyan tree?' and the student says, `Yes, a huge gigantic tree. This seed contains that tree'. 'And bring me the seed', and the student brings the seed – a tiny one and the teacher says, "How stupid! Do you mean to say this is the seed of that gigantic tree? This seed contains that tree?' and the student says, 'Of course Sir, this is the seed. When planted it sprouts and it grows into that tree.' 'So the whole tree is contained in this?' 'Yes', says the student. So the teacher says,'My son, in the same way, that intelligence contains the power to express itself into the magnificent universe or cosmos.'

The seed of the gigantic banyan tree need not be a big one. It is a tiny thing. In the same way, in the big human body the source of all energy, motivation, intelligence need not be seen as a limb or as an organ. It is not a sensory organ. Mind is an organ. As the brain can be conditioned, the mind can be conditioned by patterns of behavior. The brain can be conditioned by languages and by academic sciences, theoretical sciences, - philosophy, sociology, economics, physics, biology, chemistry and so on. So the teacher says, 'please learn to discriminate. The will – the directive force, the intelligence is a different energy than the energy of these limbs', and the student – the pupil says; 'Oh! well, that's very interesting. If it is so, I thought if it is contained in the speech, the mind, the prāna, the ears etc. it will be easy for me to deal with these organs and discover that. But you say it is different. It is contained and yet it is different.'

'Now tell me, how do I reach that source? I can train the body. I can even educate my speech. I can discipline my eyes, my ears – my audition, but how do I reach that source if it is separate from the organs? How do I discover? How do I reach? How do I perceive that?' And comes the answer –

'No Word Can Help Reach 'IT'

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुष्यात् ॥ १.३ ॥

Na tatra cakṣur gacchati na vāg gacchati no manaḥ
Na vidmo na vijānīmo yathaitadanuśiṣyāt. (1.3)

न वाग् गच्छति नो मनः– 'Na tatra vāk gachhati no Manaḥ' "My dear Son, speech cannot reach that source and get it captured in a word.' Na tatra vāk gacchati, the speech cannot reach there. It is the source of the speech but the speech cannot reach there, just as you cannot climb your shoulders. You have your feet and you have your shoulders but you cannot climb on your shoulders. In the same way speech cannot reach there – 'na tatra vāg gachhati, no manaḥ, na prānopi, nā cakṣuḥ.'.` My dear son, don't think that you will be able to reach there with the help of speech, with the help of words, with the help of knowledge contained in books.' 'All right, if the speech cannot reach there, I will think about it through my mind. I will conceive it, I will imagine, I will experience it through mind.' So, 'Na tatra vāk gachhati no Manaḥ' 'my son, the mind also cannot reach there.' Why? – Because the mind cannot think without the help of a word. Please try it.

Whether it is an emotion, whether it is a thought, an idea, a wish – every mental movement requires the help of a word. The very movement of thinking involves the movement of words. So, if the speech, the verbalization does not reach there, naturally the mind also cannot reach there. The words cannot reach there – why cannot the words reach there? Let me also go into it a little bit. What is a word? It is manipulated sound energy. Can there be a word without sound? There is sound contained in you, contained in us, contained in animals, contained in trees, contained in water. It is given unto the human beings to engineer the sound energy. All those who coined words and organized languages were great marvellous engineers. So they manipulated, engineered the modulations, you know with the sound energy.

Now, sound is the primal principle out of which creation comes. Look, you can make curd out of milk but once you make the curd, the curd cannot create milk. Curd cannot be converted back into milk. You may take butter out of the curds but then you cannot put the butter back and convert it into curds. It is the source. The milk is the source of curds. Curds are the source of butter. Once they are produced, they have their own identity. So, words – verbalization has its own identity – has its own beauty. It is like a sign post. It gives you some meaning. It conveys but word cannot be converted back into sound. So words cannot reach the sound principle and how is sound born? Sound is born of Silence. Sound is an extension of Silence. It is born of Silence. So, it is not the word, it is not the sound but if one puts oneself voluntarily into the state of Silence, may be, that primal energy, may be that primal Intelligence which is dormant, permeating everything gets activised and even your limbs feel the touch of it. Every sense organ feels the presence of it. They can feel the presence but they cannot discover – they cannot go back to the source.

Na tatra vāk gachhati no Manaḥ na prānaḥ -- even your prāna, the vital force, cannot reach there and capture it. It is not something that can be captured in the forms of sensation. Our sense organs, our limbs which are equipped with sensitivity reach out towards the object and bring back a sensation. A sense organ is meant to bring back the sensation. As soon as the sensation reaches this organism, this organism coverts the sensation into an electric impulse. That impulse reaches the brain and then the interpretation takes place. Now, this is not a sensation. Silence is not a sensation. So, neither the word can reach there nor the mind whose movement requires words, can reach there, nor the prana. That is why it is only between inhaling and exhaling when you retain the breath either inside or outside, either 'Āntar-Kumbhaka' or the 'Bahir-

Kumbhak, either you retain the breath outside or inside, it is in that interval, that the dimension of Silence is felt by one – and a person who goes on extending the duration of that Kumbhaka – Antar-Kumbhaka or Bahir-Kumbhaka, is able to feel the presence of that energy. It is the interval between two thoughts, it is interval between two breaths which has the perfume of Eternity in it, which has the perfume of the source of Life contained in it.

So 'na ṭatra vāk gacchati no manaḥ no prānaḥ na cakṣoṣu paśyanti' and the eyes cannot see it. The eyes can see an object which is entirely separate from it. There is a separation, there is even a division. So the eyes become the subject and perceive an object. The subject-object relationship between the reality and ourselves is not possible, that division is not possible because that is our nature. That is our essence, the Reality – the Chaitanya – the ātman – the Paramātman whatever you call it. The Iśwarā if you would like to call it. The Divinity is our nature. It is our existential essence.

How Do The 'Dheerah' Behave?

And therefore, Dheerāḥ, those who have understood that the subject – object relationship created by the eyes, the ears, the mind, the prana, is irrelevant here. This is something for which a non–divided existence is necessary. 'Dheeraḥ' – a person who has understood this, who has cognized this fact, who has felt it after cognizing. He is called a Dheerā. Dheerā means one who has tremendous patience. We are impatient. We like the tension of the division. We like the movement of reaching out, capturing sensation and then one can say, 'I have done it, I have seen it, I have experienced it.' So, this non–divided existence that comes about in the moments of Silence is not very interesting for people. They like the tension of division. And that tension gives them a feeling of being alive.

The sensation of doing something gives them a feeling that they are alive, that they are doing something, something is happening to them. But for something to happen, there should be division, there should be separation and the teacher wants to bring that out to the student. So he says, "Dheeraḥ" – one who has seen or the people who have seen the Truth – that the divided, the separated dualistic life is related only to the sense organs and the body, but the essence inside is not divided or separated from the Wholeness, it is in the Wholeness, though it is an expression of the Wholeness. Look, you look at a tree. Is not a tree a part of the earth? It contains earth in it, otherwise the trunk of the tree would not have solidity. It contains water in it, otherwise there would be no colours. It contains sunshine in it, it contains fire, water, air, and earth and yet it is a tree. It is an expression of the wholeness of life. It is condensed Wholeness. It is a condensed cosmic expression.

In the same way, "Dheerāḥ" – those who have tremendous patience because of the understanding of truth are not fascinated, are not influenced by the out going movement of all the limbs and organs and the experiences they bring in. They feel contented, they feel satisfied to remain with the source of that energy. Do you remember? "Ātmani ātmana eva tuśtaḥ sthitapradnyastadocyate." – Second Chapter of Gita, that we studied. One who is contented, satisfied in the being of oneself is not impatient for becoming, is not impatient for doing. He does things without craving for doing them. He goes through the process of becoming which is inevitable for social life but that is not the aspiration of life.

Becoming is an inevitability through which the person goes. 'Ātmani ātmana eva tuśtaḥ." He is completely satisfied with the Beingness, with the essence of his Being. In the same way here, 'Dheerāḥ pretyāsma lokād amrutābhavanti' – 'My son, the way to reach that nectar – Amrutam, that Eternity – you require tremendous patience which is awakened by the realization that the sense organs and the experiences they bring in, have a different source of energy which wills, which motivates, which moves. They do not move by themselves. 'Dheerah' have tremendous patience. They get to that nectar of eternity through the understanding.'

Various Interpretations

A couple of points specially for those teachers of Yoga who are very keen on making an authentic study word by word of each Mantra. Most probably you have come across the English, the French or the German translations of these Upanishads. The English translations of these Upanishads have been published by Ramakrishna mission, Swami Chinmayananda mission, Divine Life Society of Rishikesh and may be others. The summaries of the Upanishads given in English language occur in the volumes of Cultural Heritage of India published by Ramakrishna mission, the History of Indian Philosophy written by Prof. Dasgupta of Calcutta University, R.D.Ranade of Allahabad University, Prof. Radhakrishnan from Kerala, Vinobaji from Maharashtra and so on. Most of these translations and commentaries accompanying them are based on the commentary by Acharya Shankara – *Shankaracharya* – the first exponent of Vedanta, the philosophy of Vednata. Now, as you have known me for last so many years, I have a non-conventional, a non – traditional approach to the Vedic texts.

So you will find the way I interpret the text, different from and sometimes contradictory to the interpretations and commentaries by Shankara accepted by Swami Vivekananda and Chinmayananda and Shivananda and all of them, including Vinoba. So there would be a difference. I will give you an example – we were referring to the first mantra, "Keneṣitaṁ preṣitaṁ patati manaḥ Kena pranaḥ prathamaḥ prayuktaḥ (praiti yuktaḥ) śrotraṁ ścakṣuḥca u yunatki devah."

The word 'devah' occurs there. In the English translation you will find that word translated as God – which God directs them or provides them with the motivation. That is how they translate it, practically one and all commentaries. I go to the root from which the word 'deva' is generated, derived. The word 'deva' is derived from the root Diva and the root 'diva' in Sanskrit – modern as well as ancient, means 'to generate light.' 'Diva Divyate' – that which is self - illumined and that which causes enlightenment. So I go to the root of each word and each root yields so many different shades of meaning. So, one has to get the feel of the whole mantra and find out which shade to accept for that mantra. That is what I have been doing.

So here, in the first mantra that we referred to this morning, I have used not the word God but the force – the driving force behind the movement of the mind, the speech, the eyes, the ears, the pranās etc. the enlightening force, the driving force. This is just one example I am giving. In the second mantra that we were referring to this morning, there comes the word "Atimucya dheerā" pretyāsma lokād amruta bhavanti" 'Atimucya' that is the word, which has been interpreted by Shankara and the other commentators to mean 'renounce'.

They say the 'Dheerāḥ', the serious minded person of understanding renounces the activities of the sense organs. Because Shankara was a person advocating renunciation as a way of life, Shankara was an advocate of 'sanyāsa' – renunciation, so 'atimucya' that term has been translated, interpreted as renunciation. The person of understanding renounces the world and renounces all the activities, and somehow I can't accept that meaning there.

That word 'Mucya' is derived from the root "Muca" to set oneself free of the grip and the grasp of something : muca- mocayate – to release oneself of the grip of, the possession of, the grasp of. If you refer to any authentic Sankrit grammar from Panini to Prabhakara and other commentators, the root, 'Muca' means to set oneself free of the grip of. So, this morning when I was communicating, I said, the Dheerā – the person who understands who has cognized and who recognizes that the sense organs by themselves haven't got organically in them the motivation. They are the vehicles that carry the motivation and establish a contact etc. etc. So, a person who has understood that the source of energy – the source of motivation is not contained in the sense organs but somewhere else, is no more in the grip of the sensual activity and the pleasure that it gives. You see, it is not renouncing the activity but setting oneself free of the fascination, of the grip, of the imprisonment of the sensual pleasure. We are prisoners of our sense organs because we yearn for the sensual pleasures.

The senses reaching out, bringing in sensation, that getting converted into an impulse and interpretation and then reaction, it gives a kind of pleasure. Sensation gives pleasure. So, I thought that a person of understanding is released from the craving for sensual pleasure which the movement of the sense organs yields to him. So it is the renunciation of the craving for pleasure and not of the physical or sensual movement. You see the difference, specially for those who are studying deeply and who have the responsibility of teaching others. I don't know all of you but I know ---- and some of you who are teaching and who are deeply concerned.

So, I just wanted to explain to you, to clarify certain points where the difference comes. Renunciation not on the physical level – turning away your back upon, but it is an inner renunciation – it is an inner freedom that comes with understanding. So, 'atimucya' that term has been interpreted and translated in one way, in perhaps all the translations that you might come across and you will say, 'why did Vimala say that?' So, I have a non–traditional, a non–conventional approach and I am sharing with you whatever little understanding I have.

Freedom Must Be Lived

Let us proceed. "Atimucya Dheerāḥ pretya asmat lokāt". 'Pretya asmat lokāt' has been translated right from Shankara onwards, as those who die and depart from this 'Loka'. 'Pretya' – that root means, 'to depart'. So they have interpreted it, they have translated that the 'Dheera', the man of understanding renouncing the sensual activities and the sensual world becomes emancipated after death. 'Pretya asmat lokāt' – after departing from this world they are liberated - amruta bhavanti. They become the nectar of eternity. They are merged into eternity. That is how they translate. I feel that liberation after death has no meaning, emancipation after the body drops away. If emancipation requires the dropping of the body, then you will never live that state of emancipation. "Amrutaḥ" – the state of emancipation – unconditional freedom is a dimension of life. It has to be lived and for living, it requires the body, the sense organs, the movement of life, action, relationship etc. So, 'pretya asmat lokāt', I have taken the word, 'loka' and gone to the root of it. It has a double meaning 'lokyate' – to perceive, to look at and that which is looked at.

The Sanskrit roots have a very fantastic way of yielding meanings through the roots. It must be so in Latin, in Greek, in Arabic, in Persian. I am not acquainted so much with those languages but in Sanskrit you have to go back to the root and find out what the root has to say. 'Asmat lokat pretya', the person of understanding has lost the craving, he has transcended the craving for all which is seen by the sense organs, which is felt by the sense organs. Those sensual activities have lost their fascination. He has transcended that attraction, that fascination of the 'Lokas'.

For example, when the eye sees an object, this is the 'cakṣu loka' – the relationship between the eye and the object is a happening on the dimension of perception. So perception through eyes is called one 'Loka'. Then you hear, so it is perception through audition–through hearing. So that is the loka of audition. 'Sravana loka' and so on.

The word `loka' is a charming word if you go to the roots. So I take the mantra and then look to the roots – sit with them and let them open up the meaning.

So these are a few examples I have given you. If you refer to the commentaries or the translations, if there is a difference, you will just see that, instead of getting confused, you will say that well this is Shankara's – this is the ancient traditional and this is the non-conventional new way of looking at it and then you will refer to your own feel, your own understanding and accept whichever you like. We are not here to convince you of the correctness of what is being said. I am just sharing with you. So being a non-conformist and being a non-traditional person from childhood, I studied these Upanishads forty years ago, forty five years ago, to be exact. From then, first in the original and then one had to study the commentaries for the sake of giving an examination at the university. So one came across so many different commentaries and translations. So I wanted to give certain examples of the differences in interpretation. Now one more thing, after having given these few examples of the differences in approach and in interpretation, I have to complete what we had started this morning. The last part of the third Mantra – "na tatra çakṣur gacchati na vak gacchati no manaḥ." There the eyes cannot reach, nor can the mind; nor can the ears etc. 'na vidmo na vijānimo yathā etat anuśiṣyāt."

Teacher's Humility

The student had asked the question, "How do we reach that source of energy – how do we reach that basic source which has the capacity for desiring and for motivating. That was the question. So, the teacher says, "Na vidmo, we do not know, na vijānimo athā etat anuśiṣyāt – nor are we aware of any technique or methodology to teach it to others." That part of the mantra was left this morning incomplete. So, after having said that, there the ears, the eyes, the mind cannot reach, the speech cannot reach, the teacher has the humility to say we don't know how to teach it. Why has the teacher to say that?

Because you can teach something where the movement of some sense organ is relevant, where the physical movement, the sensual movement, at least the mental movement. The movement of words, ideas, concepts, theories - they are also methods of moving. But if the mind cannot reach there, it means no conception, no idea, no thought can help and the perception through the eyes, the perception through the ears and the description based on that perception also is irrelevant. Therefore, that which is not an object of sensual experience, that which is not an object of verbal utterance, that which is not an object of mental experience, how can a teacher explain it to a student? We don't know how to teach it. That is a very interesting communication - may I say, even admission, if not confession, by the teacher that, that Truth cannot be taught through the movement of any sensual action. We had started this morning, the class, by saying that this Upanishad comes in the Samaveda.

The first eight chapters have gone, this is the ninth chapter, and in the first eight chapters, the Yagya – the sacrificial rites, rituals – what they give to you, what is the reward that you get, which kind of power is increased, what kind of extra-sensory or transcendental experiences are generated by those rites –all those descriptions are contained in the first eight chapters with which we have nothing to do. So, here the teacher says that those sensual movements, the rites, the rituals, the sacrifices, the mantras, the tantras, the concentrations and whatever. all that does not yield the discovery of the truth. 'You have seen that' - he says to the student.

He says that, you have seen my son, in the first eight chapters that those things may yield powers, may generate experiences, may give you beautiful lovely sensations and even ecstasies but that is not it; that is not the freedom, the emancipation or the union with the Truth or the Reality. So, here they are acknowledging, the teacher is acknowledging that we do not know how to teach. You are asking us how to reach and we are saying we don't know how to teach. That much portion was left this morning. So I took it up and now let us take up yours questions.

THE PRAYER

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahma nirākuryām mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ Om śāntiḥ Om śāntiḥ.

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

CHAPTER - II

NEITHER THROUGH WORDS NOR SENCES NOR MIND

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षु: श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्ति: । ॐ शान्ति: । ॐ शान्ति: ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Truth Cannot Be Taught

I welcome and invite those of you who are completely awake and alert to join me on our voyage of exploration. The last mantra that we had taken up yesterday, "na tatra caksur gacchati na vāk gacchti no manah na vidmo na Vijānimo yathā etat anuśiṣyat." The eyes cannot reach it or perceive it. The speech cannot verbalize about it. The mind cannot conceive it or experience it and hence we do not know what it is. 'It' implying the ultimate truth – the nature of oneself – the nature of reality. 'na vidmo' –we do not know, 'na vijānimo yen etat anuśiṣyāt' – nor are we aware of any way of teaching it to you. If the truth about oneself or life can be an object of perception, then one may instruct the pupil to purify the act of perception, the means of perception and perceive it. But it is not an object that can be reached through the eyes or the sight contained in the eyes.

If it were an object of verbalization, if the truth could be captured in the structure of words, then may be, we would have instructed you about the knowledge. The books, the scriptures could have enlightened you about it. But the words cannot reach it. If it were something experienceable – that which could be captured in the framework of a thought, in the framework of an experience, then we would have shown you the ways of experiencing.

Through sharpening your sense activities, through sensitising your sense organs we could have instructed you. But that truth, that essence of life, that essence of your own being is neither perceptible nor conceivable, neither experienceable nor knowable. The way of the ancient wise teachers in India were full of unconditional humility. – 'na vidmo' – we do not know. What does the pupil understand from this statement of the teacher? – that the truth is not an object of knowledge. Please do see, the relationship between the preceptor and the pupil – the teacher and the student is of total trust bordering on faith and utter humility, having the flavour of sacred innocency on the part of the teacher.

So, instead of saying that the truth is not a knowable object, the teacher says 'we do not know.' 'na vidmo' – I do not know it. It is a code language between the teacher and the student. So the student grasps the truth that it is not a knowable object. It is not an experienceable something. It is not something that can be verbalized. So, no technic, no formulae, no method, no sensitizing-refining-sharpening the sense organs and their movements can describe or define to us, or take us near the truth. May be the pupils felt "What was my teacher doing with his teacher then?" It has been a tradition.

The Vedas, the Upanishads were not written down for thousands of years. The teachers and the pupils living together, by the word of the mouth – where they taught and where they received. So, the pupils sitting near the teacher might have had an expression on their face "What were you doing with your teacher? What did your teacher teach you then?"

अन्यदेव तत् विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥ १.४ ॥

anyadeva tat viditadatho aviditādadhi
iti śuśruma purveṣāṁ ye nastad vyācacakṣire (1.4)

These teachings of the Upanishads are not teachings of theories, dogmas. It is a transmission of truth through the action of enquiry and response. It is giving an opportunity to that unknowable, non experienceable, non verbalisable truth to unfold itself to reveal itself, in the interaction between the questions and the response, the student and the teachers. So, anticipating the question of the student, the teacher says, 'Iti śuśruma pūrvebhyam this is what we have heard from our preceptors our teachers "Iti Susruma pūrvebhyam ye nastad vyācacakṣire – those who explained to us the mysteries of life, those who helped us to understand the secret of life, those who revealed the secret to us, from them we have heard. What have we heard? 'anyadeva viditād' – that truth, the ultimate reality, the essence of our being is different from all the known and the knowledge.

Knowledge Cannot Reveal Truth

'Vidita' – the term in Sanskrit has a double meaning – the known, therefore knowledge. All the knowledge in the world. Whatever has been known and described and defined, put into words. Our preceptors had helped us to understand that knowledge cannot reveal the truth. It can give an idea about it. I utter a sentence – 'there is a horse in the field'. Now those who have not seen a horse say "What is a horse?" so I draw a picture a sketch of the horse or even paint it. So the person who has asked me what is a horse sees the picture and I say 'horse is like this'. The painting of the horse shows the likeness of the form.

Supposing having heard from me how the horse has four feet and has seen the picture, if the person goes to the field and tries to ride over it, the horse will throw him or her off because knowing the description or definition about the horse or even seeing the symbol of it on a paper does not enable the person to feel the life in the horse and does not reveal the secret of relating to the horse – its movement, its trotting, its galloping, its dancing. You have to be in contact with it, in touch with it. Be with the horse, ride the horse – one has to learn. Then a kind of harmony between your breathing movement, your blood circulation and the heart movement and the movement of the horse, the heartbeat of the horse - then that harmony can come about. I am just giving an example. In the same way the word 'God and a symbol either painted on paper or carved out in the form of an idol does not introduce us to the reality of the divine. The word 'God' is not the divinity.

You may read the Vedas, the Upanishads, the Bible, the Zendavestha, the Quran-e-Sharif, the Granth Sahib – you may read from all the books that which is known about the divinity and God and Allah and Rama and Krishna and whatever. You may sit with the symbol but the word is not the thing.

Truth: Beyond the Known and the Unknown

'Anyadeva viditād', that essence, that truth is entirely independent of – not only separate from, not only different from, but it is independent of all knowledge. It is independent of the known. 'So may we call it the unknown then?' "Anyadeva aviditādadhi" – It is different and independent also of the unknown, because what we call unknown is nothing but unmanifested ignorance. When we say knowledge and ignorance, it is manifested. When we say unknown, it only means that our ignorance about something is unmanifested. So, the teacher is saying that the truth is independent of – different from, in its essence it is from the known, from the knowledge put into words and also it is independent of the unknown.

If you think that you will widen the horizons of your knowledge, if you think that you will deepen yours verbal, academic, theoretical knowledge, you will still not reach there, because it is unknowable, it is un nameable, it is inmeasurable. It has not been captured in any words however sacred the people might consider them. The Indians consider the Vedas sacred, the catholics consider the Old Testament or the New Testament, Sermon on the Mount, the Quran – e – Sharif, the Islam – the Muslims, look upon that as the sacred word. Even to question the validity there of is looked upon as a blasphemy and so on. So, here he says, "anyadeva viditad anyadeva aviditād" – It is absolutely different from and independent of the known and the unknown. It is unknowable.

Now, if the student – if the pupil has the flame of enquiry within him or her, if the quest – the exploration of the truth is very genuine and the person is charged with such an enquiry, what will happen to such a student? The desire to reach the truth through an activity of knowing comes to an end. Please do see this, the teacher does not say that the Truth does not exist. The existence of the reality, the truth – the essence is not questioned. The validity of that is not challenged. The teacher only says that it is unknowable, unnameable.

The student does not become frustrated "now what do I do if I cannot read books, if I cannot experience it, I cannot know about it, then what is to be done?" He doesn't get into a fit of depression or frustration. If the enquiry is genuine, if the quest is authentic then the desire to discover the truth through the movement of knowing, through the movement of thinking, through the movement of experiencing – that desire terminates. It subsides completely because if it is unknowable, unnamable, what is the use of struggling with the brain with new words and new thought patterns and new codes of conduct and new methods and new techniques and so on? So, generally, when we begin our enquiry, when we begin our spiritual pilgrimage, we have an illusion that we will read the scriptures, the teachings of the liberated ones, the Dhammapada – the words of Buddha, Confucious, Jesus of Nazareth or the Vedas and we will get it.

We have an illusion that if we find out techniques and formulas, then through those techniques, developing the powers of our sense organs we might reach there. Here in the Kena Upanishad, in the dialogue, the teacher is helping the student. He doesn't say, 'stop it'. But he is, through his way of conversation and dialogue, helping the enquirer. That outgoing desire to acquire, to obtain, to attain, to achieve, the truth or reality or freedom through sensual experiences, through cerebral knowing, through chemical experiencing, he is helping them, so that, that desire subsides. It's a beauty of the Vedic texts that they never say do this or do not do that. There are no musts or must nots in the Vedic texts that I have gone through. I have not gone through all of them. It is a vast ocean but whatever little one has seen and studied in one's life, I haven't come across that.

So, first saying, 'na vidmo' – we do not know - we do not know even how to teach it. Then he comes to the truth that it is different and independent of the known and the unknown and therefore it is unknowable, we have heard it from our teachers. And so our outgoing desires to reach the truth or ultimate reality through physical or psycho-physical activities ended. That is what the teacher implies.

अन्यदेव तत् विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥ १.४ ॥

anyadeva tat viditadatho aviditādadhi
iti śu śruma purveṣāṁ ye nastad vyācacakṣire (1.4)

Limitations of 'Vak'

Then what do we do? If nothing can be done, what do we do? So, comes the next mantra. "Yad vaca anabhyuditam yena vagabhyudyate, tadeva Brahma tvam viddhi nedam yadidamupasate."

यत् वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.५ ॥

yat vacānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate (1.5)

It is a beautiful mantra. 'Yad vācā anabhyuditaṁ.' In the previous mantras the teacher has said that the speech cannot reach there. Now he takes one by one, the speech, the mind, the ears, the prana and so on. So, in this mantra the teacher is referring to vācā- vāni – speech. Vācā anabhyuditaṁ – speech which is the explosion of sound energy, engineered, manipulated, organized, scientifically using the sound energy there is speech. But that speech –

those words uttered through the manipulation of sound energy cannot take you to the source of the sound itself.

The truth - the reality - the essence, is concealed in the source of the sound and the word cannot reach the sound. The tree can bear a fruit and within the fruit there can be the seed but the tree itself cannot become the seed again. It has grown out of it as a sprout - as a sapling - as a tree etc. It can bear a fruit and in the fruit, the consummation of its growth, in the form of seeds, would be there. But that seed is different and the seed out of which the tree was born was different. In the same way, you can have beautiful descriptions through speech like these.

Upanishads or Vedas or the scriptures of each religion – that is the seed – the description, the definition given there but the speech itself through words cannot reach the source of sound and speech is nothing but the organized, systematic, scientific manipulation and engineering of sound energy. You may create electricity out of water but electricity cannot again be converted into water. See the difference between the source and that which emerges from the source. Sound energy has one quality and when you utter the word, the word has a different energy because the word has a meaning. It has a sound, it has a meaning and the word is uttered by a person, therefore the prana energy of the person, the chemical or the emotional side of the person accompanies the word.

You can separate the word from the emotions, the warmth behind them. You can not separate the words from the meaning that the society has sanctioned for them. That cannot be separated, so the words have their own beauty. At least they can tell you what the truth is not. They may not take you towards the truth but negatively they can help you to eliminate the ignorance and negatively describe it. So, words have their own beauty, knowledge has its own beauty. It has its utility where you are dealing with objects separate from you, where the sense organs and their movement put you in relationship with that which is different from you – the cosmos, the earth, the skies, the trees, the fields, the birds, the other human beings and so on. They are different from you in space, in time, in form, in qualities, in conditionings. So there knowledge comes very handy to deal with machines, to deal with nature, to deal with other human beings, social structures. So, "Yat vācā anabhyuditaṁ" – the truth, the Brahman is something which no speech and no words–verbalization, has been able to generate or to reveal, to uncover. It is extremely difficult for me to find out the English words and do justice to the mantra.

'Abhyudaya' - The Upward Movement

"Anabhyuditaṁ" – 'abhyuday' is blossoming or flowering through an ascendance. Now this is the literal meaning of the word 'abhyudayaṁ'. That which has as ascending movement and through that ascendance, it uncovers, reveals the secret of the truth – the life behind it. So, the speech cannot uncover. It cannot reveal. It can create a feeling of likeness, as the horse painted on a paper has a likeness to the real horse. So it can give you an idea but the idea is not the fact and indulging in the ideas or getting intoxicated by the idea will be playing with the foam not with the contact with the real. "Yat vācā anabhyuditaṁ", the Brahman has not been uptill now uncovered through the process of verbalization.

For the serious students and teachers may I take one step forward? It is very tempting to go to the depth of the thing and I try to restrain Vimalaji and ask her not to dive too deep and yet sometimes I fail. The sound is contained in the pit of the stomach – 'Nabhicakra' in the centre and sound is contained in the upper most point in the head which is called "Brahmarandhra". Those who talk in the language of chakras, both are referred to as chakras – 'Nābhichkra' and `Sahasradalakamala' or `Brahmarandhra' etc. where the pituitary gland is.

So sound is contained in the pit of the stomach and with the help of your breathing that sound travels upward. You see the beauty of the mantra. It is so scientific, it is explaining when it says 'anabhyuditam', that it has not taken the ascending movement, revealing etc. It says the sound travels with the breath. Then, when it comes up to your throat, here the sound becomes word and then you speak it out through your mouth. So it is an upward journey. So the truth contained at the centre of your being even through the ascending movement – an ascending journey of the sound to become the word in the mouth, cannot uncover it.

It carries with it the feel of it but it cannot carry the truth with it – "vāca anabhyuditaṁ' – I am trying to share with you the majestical meaning of the word 'abhyudita – abhyudaya' it is a beautiful word – the sun rises – udayaṁ – the sun rises – 'abhyudayaṁ – it is holistic rising. So when the sound rises in your body with the help of prana, it is a holistic ascendance and then you express yourself through words. "Yad vāca anabhyuditaṁ yena vāgabhyudyate" – The sound or the speech can travel upwards even in your body and reveal. The sound can reveal itself through your mouth becoming a word.

Brahman - The Source Of All Activity

All this can take place because the Brahman is there. The reality is called Brahman – the existential essence of life is called Brahman. It is not a deity of which you will find an idol in any of the temples of India or South Asia. It is a term for divinity – the existential essence which has ever been and which ever shall be, because it has inexhaustible potential. It has been unwinding, uncovering, revealing, its wealth and glory through billions of years and yet endlessly the process of emergence – ascendance, emergence, uncovering of its contents and the contents merging back into it, goes on – the cycle of birth and death – emergence and merging back – uncovering and winding up goes on.

So the teacher is saying, 'look here my dear, my son, the speech has not uncovered or revealed IT. The speech itself exists because of IT. It is rooted in the Brahman and as the roots of the tree are under the earth, you see the tree but you cannot see the roots unless you dig. In the same way the roots of speech are in the Brahman. If the probing – the enquiry is a probing – if that probing or figurative digging goes on, then may be the roots reveal to you. So why cannot the speech uncover? – because "Yena vāgabhyudyate" – the speech and its existence depends upon the Brahman. So what? 'Oh my son! understand, that the Brahman cannot be reached through any psycho–physical activity, "Tadeva Brahma tvaṁ vidhi na idaṁ yadidamupāsate".

You are doing the Upasana, you are doing the rituals, the sacrificial rites, the rites of Karma. You are doing all that, but doing of the Karmas, doing of the Yadnyas, doing of your Hatha yoga exercises, Dharana, Pratyahar etc. doing all your Mantras, Tantras – what you get as the result of those psycho–physical activities is not the Brahman. Brahman is not the result of any movement, any action, any effort. So, my son, please understand that, that which you get through any action, that which you get through any words is not the Brahman. "Tadeva Brahma tvaṁ viddhi na idaṁ yadidamupāsate". The Brahman – the reality is different from what you achieve, obtain, arrive at through any activities.

Limitations of the Mind

यन्मनसा न मनुते येनाहुर् मनो मतम् ।
तदेवं ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.६ ॥

Yan manasā na manute yenāhur mano matam.
Tadeva brahma tvaṁ viddhi nedaṁ yadidam upāsate.(1.6)

Perhaps the pupil felt – the student felt as we might feel – "All right, we won't go for mantra, tantra, we won't go for any sacrificial rites, rituals or devotional activities – chanting, reciting, dancing, if it cannot be the result of that, may be we leave it aside. But what about the thought structure, what about our mind, what about the mental movement? Can it not be reached through the thought?" The idea comes and specially for the modern human beings, living today in any of the countries of the world, the idea to capture transformation, emancipation, meditation, samadhi, divinity, through the mental activity, through the cerebral activity is very strong.

We feel that if the brain has given us so much technology, if the cerebral activity has enriched us with so much of civilization, we can even go to the Mars, the moon; we can reach the other end of the earth through electronic media, we can actually see the person sitting across. So why shouldn't this cerebral activity which has given us science, technology, enabled us to do genetic engineering – why shouldn't that cerebral activity enable us to capture the divinity in a thought, in an experience?

So the teacher says, "Yanmanasā na manute", 'my son, the mind cannot conceive of it – the mind cannot imagine.' The mind can give you, the mind and brain here are used as one, figuratively – the mind includes the brain here. It includes the memory, the faculty of imagination, the faculty of conception, permutation, combination etc. all that is included in the term mind. Because we were differentiating mind from brain yesterday, I would like to give a hint that here the word 'manasa' used by the rishi – the sage is a comprehensive term including everything involved in cerebration, in mentation. So, the teacher says it cannot be conceived by the mind.

"Yena āhur mano mataṁ – ". The very energy of perception or conception or imagination or memorization – the energy is only an emanation of the Brahman. So as a ray of the sun cannot be equal to the sun himself, the ray of the moon-it can travel, cannot be equated with the whole of the moon, in the same way this mental movement cannot be equated with Brahman.

Perception of Things Separate From Us

The ray of the sun illumines for you an object that is lying on the earth, in the darkness you could not perceive it but with the sun rise and the rays reaching the earth, the rays illumine the object on the earth. The rays are not illuminating the sun. In the same way the mental movement – a thought, or words can give you light about an object which is different from you. It can show you the house as a house, it can show you a piece of cloth as a cloth, another individual. The mind with the help of a word, -- because mental movement requires words. Thought cannot move without a word. Emotion cannot be awakened without a word. So it is a cerebral movement, it is a movement of sound, word, the neurological, the chemical system altogether woven into something comprehensively, --So, the mind can illuminate, can give us information about an object which is independent of us, separate from us. The eyes will see it, the memory will bring up the name, the brain will accept it and then you will respond to it. Whenever there are objects apart from us, they have their own existence, relative existence apart from us, independent of us, separate from us – that existence does not depend on us.

There the conceiving, ideating, thinking gives us some knowledge, some information. If you can reach that object or that individual and interact sensually, it can give you some experience also. You see an apple on a tree – a lovely apple on a tree. But then you pluck it, you eat it, then the interaction between the contents of the fruit and the contents of your being generate a feeling which is different from both of you. That interaction and that generation is possible when the objects are apart from us.

They have their existence, they have their limited identity, they have their contents not depending upon us. Then the interaction gives you an experience. Then the cerebral interaction with the help of a word gives you knowledge. But hsere the teacher says, "Tadeva Brahma tvaṁ viddhi na idaṁ yadidamupasāte" – whatever has been thought of, whatever has been experienced of, is not the essence of Brahman. Please understand, my son, that the Brahman – the reality cannot be captured in thought, in experience, in perception, in audition.

Essence of Education

So, the teacher is inducing, as it were, indirectly. You know, the beauty of education is in suggestive remarks – in suggestions. You throw out a suggestion, you throw out an indication and out of that indication and suggestion the creative energy of the student generates understating. Education is not feeding in information. Here we are dealing with education. Spirituality is a science of life and living. So, very suggestively, indirectly – there is a beauty in indirect transmission, not direct imposition. When you directly begin to dish out theories and dogmas and assertive statement, then it is quite possible that the student having different conditionings, there may come up some resistance in the student involuntarily – some resistance on behalf of the ego might come up when education is reduced to direct imposition of information, invasion of information. Communication is something different. Here in our study classes we are trying to communicate. We are trying to interact with one another. No imposition – no desire to influence, to convert, to convince because that becomes a different game.

Here it is only interaction between the life sitting here and sitting there. It is an interaction. So, the teacher helps inducing a desire, an urge in the mind of the student for the termination of all outgoing activities. The cerebral movement, the mental movement is also an outgoing movement, because thought is a foreign element, thinking is a material activity. It is a neurological – it is a chemical activity, it is a cerebral activity. So, the student is being persuaded and the teacher is trying to induce the urge for the ending of the desire to know, to experience, to imagine – experience at the sensual level, extra sensory, occult, transcendental etc. etc.

Limitations of the Eyes and Ears

यच्चक्षुषा न पश्यति येन चक्षूँषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.७ ॥

yat cakṣuṣā na paśyati yena cakṣūmṣi paśyati
tad eva brahma tvam viddhi nedaṁ yadidam
upāsate (1.7)

यच्छ्रोत्रेण न श्रृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.८ ॥

yat śrotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvam viddhi nedaṁ yadidam
upāsate (1.8)

As the root energy behind all cerebration, as the root energy behind all perception is the real Brahman and not that which is arrived at through the cerebral or the optical activity, the teacher now says "yat śrotreṇa na śṛṇoti" – that which cannot be heard by your ear but that which enables your ear to hear is the Brahman. There is a beautiful mantra in Mandukya Upanishad.

"Nāyāmatma balaheenena labhyaḥ na Medhayā na bahunā śrutena".

Bāhuna śrutena – if one has heard – attended many talks, gatherings – one has heard the scholars, one has heard the liberated ones – the hearing of it, reading of it doesn't take us to the Brahman – to the reality. So whatever you have heard may have eliminated the verbal ignorance, may have eliminated misconceptions, may have given you an idea of what the Brahman is – what the likeness of the Brahman could be, but that is not the essence. Knowledge doesn't put you in living touch with Reality. It doesn't give you the living feel of the Reality. It doesn't soak you in that energy. It gives an idea, it is an indirect activity and leaves you there. There remains the God in the temple and you remain here. And with the interaction with that idol or word or an idea, you create a temporary feeling of elation, of excitement or intoxication. If you are tired of the wordly life, that gives you some respite, some rest but the dimensional transformation, the transformation in the very quality of consciousness – consciousness getting soaked in the nectar of that reality does not come about.

We have to stop here with this mantra – but I was saying that the rishi says, "not what you have heard, not what you have read, not what you have thought of or even in an occult transcendental way experienced, is the content of Brahman. Brahman is independent of that". You know, it is a spontaneous ending of all outgoing sensory activities – that is required. Meditation begins where the outgoing activity at the sensory level of knowing, feeling, experiencing subsides completely – unconditionally, unconditional stoppage of all outgoing activities. It comes to an end because there can be no peace as long as there are different desires lurking in the lanes and by lanes of consciousness. If I don't find it here, I'll go, turn to somewhere else and there I'll find it and I'll experience it and I'll know about it etc. etc. As long as there is the 'desire' to acquire, to obtain, to arrive at the Truth, at the Brahman, through some psycho – physical activity, there cannot be silence.

When we sit quietly we are inducing that silence in us allowing the dimension of silence to get activised but it cannot get activised because on the subconscious level there is the feeling, there are beliefs - may be due to traditional authority or conditioning, but there are beliefs that you can reach it – you can have it – you can be there through some psycho – physical activity. The Kena Upanishad is a marvellous Upanishad as far as I have seen it because it focuses all its attention on the subsiding or irreversible ending of the desire to earn, to obtain, to arrive, to achieve, to know, to experience – you know! So the psyche is uncluttered by the desire to move through any of the senses including the mind – the brain.

I am grateful to all of you for giving me the opportunity and joy of sharing. You come from such distant countries and create an opportunity for me to uncover what is there. It is beautiful!

Brahman - the Essence of Life

The teacher points out that the Brahman – the essence of life – the secret of life cannot be reached through the movement of knowing, thinking, imagining. It cannot be reached with the movement of sight contained in the eyes, with the movement of audition contained in the ears etc. He is also saying "Tad viddhi Brahma" – when all the activities subside what remains in you and with you is the Truth, is the Brahman. The Brahman, the Truth will be felt by you where there is no desire to move through the sense organs for obtaining, acquiring, reaching, arriving, transforming. As long as the movements are there through any of the sense organs with an acquisitive motivation, with the ambition to reach or arrive somewhere, one is moving away from the essence of one's being. So, the teacher says, " Tad Viddhi Brahma Tadeva Brahma tvaṁ viddhi".

– That only – understand that only, to be the Brahman which is left with you, left in you, when there is no movement of knowing, thinking, experiencing, acquiring, obtaining. This Kenopanishad seems to be very seriously concerned with persuading the enquirers to let the psycho - physical movement subside unconditionally. When you do not provide the fuel of your ambition – when you do not provide the fuel of your desires, aspirations, ambitions etc., the activities of the psychological structure and the physical structure subside by themselves. Then the brain is there, alert, but not active. The energy is there but the brain does not move in any direction. The sight is there contained in the eyes – the eyes may be open or the eyes may be closed but the sight is not trying to move through the eyes towards any object. The audition is perfect in the instrument of audition – "śrotram" – It is there and yet it is neither withdrawn nor is it active, neither inactive nor active. So with all the faculties intact – neither indulging in the inertia of inactivity nor excited and indulging into any activity – when they are there, they stay put in the source in the body. "Tadeva Brahma tvaṁ viddhi". Then what is felt within you, what vibrates within you, what sustains your life without the movement of the brain, the mind, the physical organism, understand that to be the. Brahman – to be the Reality. In every mantra "Tadeva Brahma tvaṁ viddhi na idam yadidamupāsate".

No 'Reward' Can Be 'Brahman'

Whatever is attained, gained, obtained through any of the efforts – whatever is acquired through effort is not the Brahman. You may have a reward if you learn and practise Tantra Yoga. Latent powers in your body might develop and give you experiences - wonderful experiences. If the sensory world can give you marvellous experiences and pleasure, the extra - sensory experiences have still more charm, fun, excitement. Their momentum is different from the pleasure at the sensual level. So that which is the result of any activity at the physical or psychological level is not the Brahman. No one can say that I have had an experience of Brahman - I have realized the Divinity, I have arrived there. This language cannot be used.

So understand, says the teacher, "Understand my son, that that which is a result or effect of a cause, result or reward of an activity or action, that is not the flavour of the Brahman, it is not there - the essence, the perfume is not there, the substance is not there. It has its own charm – the sensory, the extra - sensory, the occult, the transcendental experiences - 'Shakti Pat' – 'Kundalini' and what not.

When your being is not divided into the observer and the observed, the seer and the seen, the doer and the action, the experiencer and the experience – when your being and all the faculties contained in you do not divide themselves as subject and object then in that undivided existence of yours - in that virgin unity of your being, the mystery - the secret gets revealed unto you. You cannot know it, you cannot measure it but it gets revealed unto you. "Tad viddhi tadeva Brahma tvaṁ viddhi" - that only, that residue when all the outgoing activities have spontaneously gone into abeyance, the residue - that which remains with you, in you, of you, there the srevelation can occur - can happen.

So in our parlance of the twentieth century we might call it the state of meditation. When you just are. All the roles that one takes upon oneself as the knower, the doer, the experiencer, the man, the wife, the parent, the children, the brother, the sister, the lawyer, the doctor, the engineer – all these roles we have to play in society, in family life. So many roles are taken over voluntarily or as a response to the needs of the body and the mind. But when all those roles drop away psychologically, when all the movements go into abeyance towards the known and the unknown, even towards the unknowable, then that non motion of your being – the vibration of the Divinity, the vibration, may I say the breath of the Divinity is felt. It has an awareness which you feel. Its 'presence' is felt – let me use that term!

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ । Om śāntiḥ.।

CHAPTER – III

BRAHMAN, THE GROUND OF OUR EXISTENCE

New Challenges Every Day

Third day of our sacred gathering! When the urge to learn and the integrity of that urge along with the depth of seriousness combines, - the atmosphere gets charged with a sense of urgency and perhaps the mutual sharing between us makes the sanctity – sacredness descend upon us. Every day brings to us new challenges and makes us realize that **living is sailing upon an unchartered sea or ocean.** I wonder if life would be at all worth living if there were not fresh challenges in the movement of life greeting us every day. They keep us healthy, alert and energetic. Of course, they keep us healthy and alert only if we do not throw the challenges or brush them aside or dump them into memory wanting to postpone looking at them or meeting them squarely. Then the challenges get fermented in the heat of our reactions, defence mechanisms, ego centred wishes etc. **Problems are self inflicted whereas challenges are the spontaneous expression of the dynamism of life.**

Koshas – the Dimensions of Human Life

Before we proceed with the seventh mantra may I attract your attention to the teachings of the first six mantras, for our daily living. The six mantras, as perhaps the mantras in all other Upanishads and 'ruchas'of the Vedas, agree upon one fact that human life is a multi – dimensional phenomenon. These dimensions are called 'Koshas'. Koshas could perhaps be translated into English language by the word layers of being and mostly they enumerate them as five Koshas or 'Pañca Koshas'. Our life, our being is constituted, or composed of five layers or pancha koshas. Each science uses different terms for describing these Koshas. Kena Upanishad is referring to these Koshas in a figurative way, in a poetic and indirect way. The external sense organs is the one layer, like the eyes, the ears, the speech. Then the second layer is of internal organs. "Śrotrasya śrotraṁ cakṣuṣaḥ cakṣu" the internal organ for example. If the eyes are the external organs, the sight contained in the eyes is called internal organ. External organ – 'bahir indraya', internal organ- 'āntar indriyaḥ'. So these are two layers. Eyes would be called cakṣuḥ and the sight contained in the eyes is called 'dṛśti'.

Speech – the outer organ, the external organ is called 'vāṇi' and the internal organ is called 'vāk', the source of vani. Ear, the external organ is called śrotraṁ and the internal organ is called śruti. So on and so forth. So, these are two layers, the external organs and the internal organs. In the organs are contained energies. That is the third layer, the principle of energy. For example, the eyes contain the sight because there is the principle of fire or 'Agni' in our body. The eyes, the sight, the Agni – the fire; the ears, the hearing and the principle of Ākāsh or space; the nose, the smelling and the principle of earth or Prithvi behind it. This is the third layer or the third kosha. There would not be the faculty of smelling contained in the sense organ called nose unless the body was permeated by the principle of earth or Prithvi.

For your information, the Vedas and the Upanishads call the Prithvi, 'gandhavati', gandha is perfume. They say Prithvi, the earth contains in its womb innumerable kinds of perfumes, scents, fragrances which get manifested in the crops, the vegetables, the fruits, the flowers etc. It is a beautiful name – Gaṅdhavati – that which is the source of all perfume and scents. So, I am indicating to you the different layers of the phenomenon that is called human being and human life.

So there is the Prithvi – the earth, Jalam – water. Speech becomes possible because of the principle of water. Hearing becomes possible because there is the principle of Akasha or the emptiness of space and so on. Behind the third layer are two very siginificant 'tattvas'. These external organs and internal organs – indriyas – `bahir indriyas', `antra indriyas', then the principle – the energy – the `Urjā' and behind the third come two very significant tatvaṁ – Prāna – the vital force and mind – the consciousness. If prāna, the vital force was not permeating, the three layers that we have looked at just now and if there were not the consciousness conditioned in our normal daily living, then all the energies contained in the internal organs and the outer sense organs would not be activated to function.

The activisation and the mobilization of the energies contained in various organs is due to prana the vital force and mind the consciousness. This is the fourth layer – chaturtha kosha. I am referring to the analysis and the description given to us by Kenopanishad. If you refer to Chandogya, we had a different analysis and a different angle of looking at the same fact and if anaybody would study Bruhadaranyaka or Katha Upanishad then they will have still different angle of perception and way of describing the same five layers. The pancha koshas have different names in different Upanishads as well schools of Indian philosophy. We are referring to Kenopanishad. Behind the fourth layer is the cosmic or the Universal energy of Intelligence which is called 'Pradnya' – the Supreme Intelligence.

Brahma – The Supreme Intelligence

Here the Kenopanishad uses the word Brahman for that all permeating, all pervading, omniscient, omnipotent, omnipresent. If the Brahman, that essence of existence were not in the body, then the pranas – the vital force will not be able to move in the body. It will not be possible for the pranas to activate the internal sense organs or the external sense organs and oblige them to function. Whether an outgoing movement or an ingoing movement of all these organs, it becomes possible only when the prana gets its dynamism from Brahman. The consciousness – the conditioned mind which provides motivation for every outgoing sensory organ in a conditioned way or even sometimes for an ingoing movement like introspection, reflection, contemplation etc. – that movement of consciousness – individuated consciousness limited by your body, limited by your past, that also would not be possible unless the Brahman – the unlimited – the unconditioned, Supreme Intelligence were existing. That is the root. The root of your Being – the matrix, the ground of our existence is the Brahman. Prana and consciousness are rooted in that and then the pañcha tatvās – the five principles, like prithvi, jala, agni, vāyu, ākāsha etc. they are rooted in the prāna and the consciousness . Then the internal organs like sight and audition and perception and so on, they are rooted in these, and therefore the instrument, the external sense organs can function. Unless we understand this analysis of the human phenomenon suggested by and contained in the Kenopanishad, we will not be able to appreciate what the teacher is trying to help the students to understand.

The Panch Prānas

This clarification or elaboration became necessary because this morning we are taking up the mantra,

"Yat prā´ena na prāṇiti yena prāṇah prāṇiyate; tadeva Brahman tvaṁ viddhi na idaṁ yadidamupāsate".

The prāṇah, the vital force divided into pancha prānās - prāṇa, apāna, vyāna, samāna, udāna – that is the analysis of prana. Prāna again has five ways of functioning in different parts of the body. Some move in the upper direction, higher – not higher, but in the upper direction.

Some naturally function in the lower direction; some function horizontally, some vertically and some permeate the whole body and that is the movement of the vital force. The five fold movement of the vital force enables the internal organs and the energies contained in the five principles to manifest themselves through the outer organs. For the help of my students I might prepare a chart and hand it over to you on Monday, because we don't have a blackboard here, it is a small hill place and small room, where we meet and share. So I might write down and prepare a chart for you. So in the seventh mantra the rishi says the prāna, the vital force will not be able to take you there because the prana itself can function – the vital force itself can function – it gets its dynamism, it gets the substance of that vital force from Brahman.

"Prāṇena na prāṇiti yena prāṇah praṇiyate", that which provides the substance to the vital force, that which provides the substance to prana is Brahman. What these five pranas moving in your body achieve through the sense organs, that is not the Brahman.

Brahman, The Essence of Existence

You may learn pranayama – various forms of pranayama – samanya pranayam, vishesha pranayama, deergha pranayama, bhasrika, sheetali etc. etc. and then you will get experiences if you learn to prolong the duration of the Kumbhaka – inner or the outer kumbhaka – various dormant latent energies contained in your muscular, nervous, glandular systems begin to flower and blossom and manifest themselves. The teacher says, they are not going to take you nearer to the Brahman. They are the manifestations of the substance of the prana provided by the Brahman. Brahman is the prime cause, Brahman is the source. You think that the mind is providing motivations, yes the mind provides motivation for the sense organ because of its conditioning. But the consciousness itself, the mind itself can function only as long as the Brahman is in the body. The essence of life is there.

It is this analysis of the ancient rishis of the Upanishads that enabled Shankaracharya, the prime exponent of Vedanta to give us a sutra "Ahaṁ Brahmāsṁi" – I am the Brahman. "Sarvaṁ Khalu Idaṁ Brahma" – all is Brahman. "Sarvaṁ Brahmaupanishadaṁ" – Kena Upanishad says and Shankara says, "Sarvaṁ Khalvidaṁ Brahma". There is nothing like matter separately existing from the Brahman or the Primal energy of intelligence. "Ahaṁ Brahmāsmi, Tattvaṁ asi – thou art that. I am that. All is essentially Brahman. When Shankara says that, he is referring to the existential essence without denying the outer forms of existence. The outer forms of existence – innumerable shapes, sizes, colours, perfumes, qualities, attributes. They have their own beauty, they have their own utility but they are not the essence of existence. The essence if existence is in the Brahman.

The Interval Between Two Breaths, Thoughts etc.

यत् प्राणेन न प्राणिति येन प्राण: प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.९ ॥

Yat prāṇena na prāṇiti yena prāṇaḥ praṇıyate ।
Tad eva Brahma tvaṁ viddhi nedaṁ yadidam
upāsate ॥ 1.9 ॥

यच्छ्रोत्रेण न श्रृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.८ ॥

Yat śrotreṇa na śṛṇoti yena śrotramidaṁ śrutram ।
Tadeva Brahma tvaṁ viddhi nedaṁ yadidam
upāsate ॥ 1.8 ॥

So the teacher says, it is not the movement of the prāṇa or the movement of the consciousness that is going to reveal the nature of Brahman. It is only when that movement can subside – go into abeyance even for a fraction of a second, then in that interval between two thoughts, between two wishes, two desires, between two breaths that the Brahman gets revealed unto us.

"Yat cakṣuṣā na pasyati, yena cakṣūṅsi paśyati', tadeva Brahman tvaṁ viddhi na idaṁ yadidamupasate".

But before I proceed to the mantra about caksu – the eyes, let me go back to the previous mantra and add one more point, because we are studying. These are study classes and the sacred sharing between the teacher and the student. The student share their enquiry and exploration and the teacher shares the perception and the understanding. Both nourish each other. Both nourish one another. So I was referring to one more point about prana.

Prana causes the nose to smell. Te faculty of smelling through the instrument of nose derives its existence due to the principle of earth or prithvi which contains and vibrates with prana. Prana is the source of all creativity in out lives – all creative energies expressing themselves in and through any of our sense organs including the mind. They refer back of prithvi, the principle of earth. So the five fold pranas moving through the body provide activisation of the energies and specially, especially it provides the faculty of smelling to the nose.

Otherwise when you go back and study the mantra you might feel that the eyes , the ears, they have been referred to and smelling has not been referred to. So the sight, the hearing, the smelling, the thinking and may I add, that when you allow an interval between the ingoing and the outgoing breath or the ingoing and outgoing thought – when you allow that interval, some duration, then in that duration only the Brahman or reality behind the four Koshas – the four layers of being, gets revealed, otherwise that source – that matrix – that ground is covered up as the clouds in the sky cover up the sun momentarily.

The clouds prevent our perception. They come in between the sun and our sight. In the same way, the movement of the outer sense organs, the movement of the inner interval sense organs, the movement of the prana and the consciousness hide and conceal the foundation of existence. If we want to perceive, to feel, to be aware, of the source of our existence then these clouds of movement – the movement of thoughts, the movement of desire, the movement of reactions, the movements of doubts etc. etc. need to go into abeyance.

We are the containers of the light of Life, we are the containers of the light of Intelligence, but the movement of intellect conceals, it comes in between – mentation, ideation, mental movement. So it is only when the outgoing and the ingoing movements of the four layers go into abeyance that the glory of the Brahman – the life source illumines the whole being otherwise our lives remain like the cloudy days.

We are gifted with a Variety of Sights

यच्चक्षुषा न पश्यति येन चक्षूँषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.७ ॥

Yat cakṣuṣā na paśyati yena cakṣūmṣi paśyati ।
Tad eva Brahma tvaṁ viddhi nedaṁ yadidam
upāsate ॥ 1.7 ॥

Your eyes and the sight contained in the eyes, the sight contained in consciousness, because the sight contained in the eyes is outgoing, it can point out an object but there is a different kind of sight contained in consciousness which gives you premonition before the things – before the phenomenon – before the events have happened, the consciousness sees that. It is a kind of long distance perception, it transcends time, it can transcend time in which you call future and it can transcend time in what you call future and it can transcend time in what you call past. The premonition – perception of the past, perception of the future – that is also a kind of sight. You may call it foresight to some extent but I call it premonition because the capacity of premonition takes you both ways – towards the past and towards the future, foresight takes you only towards the future. So, we are gifted with a variety of sights contained in us. Sensitivity has a sight which is called intuition.

There is a kind perception contained in instincts incorporated the biological organism. We share that instinctive perception with our non human fellow beings. I wonder if you have noticed, the sight, the perception that birds have, the animals have, the birds also instinctively get a feel of the rains, if they are to come say forty eight hours afterwards, the birds move in a particular way. They communicate their perception – their instinctive perception to one another and their behaviour changes. If you have seen with the dogs, the cats, - I have seen it with horses , seen it with a deer. So animals and birds; and it is difficult for me to communicate it to you and I won't persuade you to believe me but I feel that the trees, the plants, they have also perception – they have sensitivity, they have perception, they have ways of responding.

So we have instinctive sight or perception – we have intuitional sight or perception – we have premonition and then the sight that is contained in the eyes. At different layers of our being different kinds of sights and the rishi says you may have five or ten varieties of sight and their energies, and yet that sight is not going to reveal to you, to show to you the Brahman, because it is not different from you.

No sight can have Brahman as its Object

The eyes can show you an object, the eyes can show you an event, the sight can show you – point out an event to you which is apart, which has existence apart from you. But Brahman is the essence of your being, how can any manner of sight convert it into an object? In Vedanta they say Brahman is not the object of intellect. Brahman cannot be an object of your brain. "Buddher avishayaha" Buddhi – the intellect – the faculty of brain. As eyes, they have sight – the cakṣus have drsti, brain has buddhi – the intellect – the faculty of brain. So, Shankara says and practically all Upanishads agree upon it that Buddhi – the intellect cannot convert the source of life into an object of thinking. It cannot be thought about, "Yan manasā na manute yenāhur mano mataṁ" – the mind can conceive only of an idea. It can convert somefhing into an object of thinking which is not its own substance, but the mind exists – is rooted in Brahman. Therefore Brahman cannot be converted into an object of knowledge – into an object of perception – into an object of audition, whether you hear the words of Vedas or any other scriptures. It cannot be heard. It cannot be seen. It cannot be thought of. It cannot be touched through the gross or the subtle sense organs.

Only in the Dimension of Silence

The rishi, the teacher is pointing out towards the dimention of non–motion, non–action, non–perception, non audition dimension of life. Einstein pointed out in theory of relativity that time is a dimension. In the same way these rishis, these sages are pointing out that motion is one dimension of life but it cannot be equated with the wholeness – with the Totality. There is another dimension – non–motion.

Speech is one dimension, non – speech, another. Action is one dimension, non – action, another. So, it is in the dimension of non – motion when all the conditioned principles of your being go into abeyance – biological is conditioned by evolution; psychological is conditioned by culture and civilization. The whole conditional existence is moving. It can give you beautiful experiences, ecstatic experiences. Rishi says it is the dimension of their non – motion. They are going into abeyance – all the movements, so that the Brahman will be felt by every pore of your being. The all permeating nature of that Brahman – that Reality will be felt by you, you will become aware of it only in the dimension of Silence – non–speech, non action, non–motion etc.

यन्मनसा न मनुते येनाहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।। १.६ ।।

Yan manasā na manute yenāhur mano matam ।
Tadeva brahma tvaṁ viddhi nedaṁ yadidam
upāsate ।। 1.6 ।।

If it has been possible for me to clarify this very subtle part of the seventh, eighth and ninth mantra that we have looked at, let me just briefly introduced you to the next mantra.

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते, मन्ये विदितम् ।।२.१।।

Yadi manyase suvedeti dabhramevāpi Nūnaṁ tvaṁ vettha brahmaṇo rūpam । Yadasya tvaṁ yadasya deveṣvatha nu Mīmāṁsyameva te, manye viditam ।। 2.1 ।।

We will look only at the first part of the mantra just to get an idea how the rishi proceeds – how the teacher proceeds with the teaching. He says, after all that you have heard from me, after all that has been communicated by me, if you feel that, "Yadi manyase" – if you think or feel – if you consider.

Perhaps the proper translation – the word would be consider – 'manyase'. "Yadi manyase suvedeti", if you feel 'Ah! Now I have understood what Brahman is because my teacher says, " Tadeva Brahman tvaṁm viddi" – that is the Brahman, that is the Brahman, my teacher has been talking about it'. So if you say, if you consider, "Yadi manyase suvedeti" – if you consider now you have understood Brahman, then my son, understand that you have perhaps understood only that aspect of Brahman contained in you – conditioned in your five layer multi dimensional phenomenon of your life. I said I am just going to introduce that mantra to you.

However ecstatic the moment of ultimate realization might be, however majestic and grand that moment of emancipation or realization or liberation might be, the rishi of the Kenopanishad wants to point out that it is only a limited revelation. "Yadi manyase suvedeti nunam tvam vettha, factually – nunam – realistically – factually you have felt, you have grasped, you have felt the touch – the presence of that aspect of Brahman which is contained in your being.

No 'Experience' of the Infinite

The Reality, the Brahman, the Truth being infinite, it is not finite of which you can have a complete experience. It is infinite. So even if you have now realized and you have felt the presence of the Brahman in the Silence or the non – motion – the abeyance of all movement – that is not the whole of it. That hasn't got the comprehensiveness. It is the destiny, it is the factual, no, it is the fact of human life that we are limited. We are conditioned, we are limited in so many ways and those limitations can be an asset also. Limitations can be the splendour and wealth also, because in spite of or rather through the limitations, the manifestation of unconditioned is going to take place.

So if you feel that now you have understood, please at least understand that it is a limited circumferenced event that has taken place in your limited and conditioned instrument – this electro magnetic apparatus. It is not the wholeness of Brahman, it is not the total potential of Brahman. Well, you may say, it is not only that which is in my body that I have felt the presence, I have felt the presence outside of me in the cosmos. We have measured the skies and measured the oceans, we have measured the speed of light and sound. We are able to do genetic engineering not only with biological plant world but even in human species and so on, we might say. We have transcended the earth orbit and landed on the Moon and the Jupiter and the Mars or whatever. So, we have now found out what is matter, we have found out the secret.

The other part with which we will be studying and refer to next time he says if you have felt it inside due to 'adhyatma' – 'atma vidnyan' and if you have felt it outside of you in the cosmos because of science or 'padartha vidnyan', even then it does not exhaust the wholeness, the infinity of that Reality which is called divinity or Brahman. Even the awareness that can manifest in human being of the outer and the inner, is bound to be limited in a way. So the teacher says beware, beware, neither you nor me can say that we have seen the whole of Brahman, we have felt the presence of the wholeness and infinity of the Brahman. Infinity cannot be experienced. Eternity cannot be experienced. So don't you forget, otherwise you will feel the presence, get intoxicated by it and say – 'Aham Brahmāsmi' – I have now understood. And I think Vimalaji should stop now. I am really overwhelmed by your sense of urgency and the urge to learn, that makes you go through all odds and difficulties and come here.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

CHAPTER - IV

LIFE - A HARMONIOUS WHOLE

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śantiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Resume of the Earlier Chapter

By the Grace of Life all of us together could explore the meaning of the first part or the chapter of Kenopanishad last week. Very briefly to take the resume of the first chapter, the pupil asks the preceptor what is the activating and motivating force behind the movement of the sense organs like the eyes, the speech, the ears, the mind etc. and the teacher points out figuratively in the beginning that it is the ear of the ear, and the eye of the eye. It is the mind of the mind and the prāṇa of the prāṇa that activates and motivates. The figurative expression is meant to induce the probing quality of the student's intelligence. It indicates that the outgoing activities of the sense organs will never be able to produce the realization of the activating and motivating force behind them. To elucidate further, the teacher points out various layers of being in which the activating and motivating force permeates and enables them to function or operate.

The layer or the kosha of external sense organs, the kosha of internal senses, the kosha of the principles or elements which provide the energy to the internal senses, the conditioned activating force of prana and the conditioned motivating force of consciousness as the fourth layer and then the teacher points out briefly, Brahman, the Chaitanya, the Supreme Energy of Intelligence as the matrix of all existence as the ground reality of all existence, which remains unmanifest, which remains undivided, non fragmented and yet it permeates every emanation that takes place out of it, because of it and within it. That was the first chapter.

Brahman - The Oneness Manifesting As Manyness

Those who have psychologically survived the exertion of the exploration last week are welcome to join me as we are going to explore the second part or the second chapter from today. Unless one is a little acquainted with the Indian philosophy, one is acquainted with the basics of Sankhya, Yoga, Vedanta etc., it really becomes very difficult to grasp what the Upanishad is trying to explain or clarify. As I had mentioned the very first day, the ancient Indian approach to life was and is wholistic. You cannot separate the metaphysics from physics, spirituality from philosophy. You cannot separate psychology from ethics and so on. It is an intertwined complexity, something beautifully interwoven into the wholeness of life expecting that our act of living should reflect the wholeness, it should reflect the complexity of the wholeness.

One more point before I turn to the second chapter. The metaphysics of ancient Indian wisdom proclaims that the essence of life is harmony. The Brahman is the condensed harmony. Harmony requires complexity –

Complexity in which everything has mutuality or reciprocity. It requires a oneness, which manifests itself as manyness. That manyness is meant to manifest – to reflect the music of mutuality, reciprocity which is called harmony. Harmony in the five principles of life, earth - prithvi, water - jala, fire - agni, vayu - prana and emptiness - akasha. The harmony is expressed through the interweaving and intertwining of these five elements. There is not a single expression of life, in which these five basic principles are not incorporated. They constitute, they compose a blade of grass, a drop of water and so on. If this is sufficiently clear, we may not be acquainted with the original texts of the Vedas and the Upanishads but even a general idea is there, then the comprehension does not become an ordeal.

The Creative Energies in the Body and in the Universe

यदि मन्यसे सुवेदेति नूनं त्वं वेत्थ दहरमेवापि

"Yadi manyase suvedeti nūnaṁ tvaṁ vettha daharamapi daharama evāpi "

- Yadi manyase suvediti - the teacher now is speaking unto the student - his pupil. "If you consider that now you have known what is Brahma, very well – Yadi Manyase Suvedeti – Suvedeti – well known, nunāṁ tvaṁ vettha daharaṁ evāpi Brahmanorupaṁ. Please do understand that you have known only a part or an aspect of the wholeness of Brahman'. Which is that part that you feel that you have well known? "Yadi Manyase Suvedeti Suvedeti nunāṁ tvaṁ vettha daharaṁ mevāpi" Brahmaṇorupaāṁ yasya tvaṁ – that part of Brahman which is contained in your body. "Yadasya tvam deveṣu" - that part or aspect of Brahman which is contained in the energies permeating in the universe outside of you as well as within you.

Here again second time the word 'deva' has come. Unfortunately in all the English translations that one has come across in the last fifty years of one's life, the word 'deva' from the vedic texts has been translated as God – Personalized God, and with all the humility I beg to say that that translation is absolutely incorrect and does a great injustice to the original text. As we had seen last week, the word 'deva' originates from the root 'diva' which means to be self illumined and capable of illuminating others.

Vedas are poetry. The Upanishads also have a poetic format. So they use figurative language – similies, analogies, poetic expressions which have to be decoded in order to comprehend them. So wherever one has seen it in the study of Rig veda, Yajur Veda, Atharva Veda etc. this word 'deva' refers to the self illuminated and illuminating energies contained in the cosmos and contained in the condensed cosmos, that is the human body, eg., the principle of earth – prithvi. In Englsih language they would say prithvi is called by the Indians Goddess. Deva – Devata –it is called. Originally the word implies, deva, devi, devata – a centre of self – effulgent being. It is self - generated and the energy contained in it is its nature. So Prithvi is deva, it is an energy centre. It is a self illumined centre and it illuminates others. Now you will say how can Prithvi illuminate? What is this illumination? The sun can illuminate, how can Prithvi?

Creativity is the Light of Life

Let us take a step further, wherever there is light of creative energy – creativity is called the light of life. So illumination indicates the existence, the presence of creativity. Prithvi – the earth, has creativity and that creativity is called the goddess – that creativity is called the illumination because it gives you the food, it gives you the rivers the water that nourish you. Agni – the fire principle. It is again called deva – illuminating and self illumined. If there were no fire principle in the body, there would be no heat in the body. The eyes will not be able to see unless, the sight will not be able to function unless, the fire principle in the body works properly. There would be no appetite, there would be no digestion of whatever you take in and sight would not function. So, Agni – the fire principle is called deva.

The same with sound which enables you to speak. So sound is the God of speech. Fire is the god behind the sight, space is the god behind your hearing or audition and so on. So, this clarification was necessary that in the Upanishads the word 'deva' is a code word. It has to be deciphered as a centre of energy, self-contained, self-created, self-illumined etc.

"Yadi Manyase Suvedeti nunaṁ tvaṁ vettha daharam evāpi Brhamanorupam yasya tvaṁ".

So, my dear son, now you have known or you feel that you have known that aspect of Brahman which is contained in you and that which is manifested in the devas – the energies, the energy centers around you in the cosmos. "Yasya tvaṁ yasya devesu" the matrix – the ground of existence remaining undivided and unmanifest yet permeates these energy centres as you have energy centres in your body and also the energy streams like meridian line of energy and so on, in the same way in the cosmos there are energy centres – sun is the energy centre, moon is the energy centre, the oceans are the energy centres, they are called devas.

It was mistaken in the nineteenth century perhaps even eighteenth, it was thought by the western thinkers and scholars that there was paganism in India, in ancient India. It is not paganism – it is not worshipping stones and water for the sake of themselves and calling them gods but because there was no acquaintance with the Vedic Sanskrit which is different from the Sanskrit that is studied today in Indian universities. That is why I thought it necessary to help the students of Yoga who want to study Upanishads just to get an inkling. I have given you only one example of the word 'deva', but the English translations generally prove rather misleading because they have been, the translations have been taken by academicians. So they get the Sanskrit – English dictionary and write the word. What else can they do?

Further Probing Necessary

"Yasya tvaṁ yadasya tvaṁ yat devesu." The teacher says, `The manifestation of the Brahman which is contained in you and which is manifested outside of you. You seem to have known only that'. "Atha nu mimaṅsyameva te". 'So my son, further probing, further deliberation, further exploration seems to be necessary. You have known only the conditioned form. You have known only the manifest form of the Brahman. You have seen only the motion part of it, the audition part of it, the utterance or the verbalization part of it. So if you feel that you have now understood what the Brahman is, you have understood only the manifest, the conditioned and that which is full of motion'. "Atha nunaṁ tvaṁ mimaṅsyameva", so please don't feel contented that you have grasped what is Brahman totally. "mimaṅsyameva" – mimaṅsa is analysis. You have still more to analyse. You have still to go deeper, probe deeper.

But the pupil, the student of such a rishi, such a sage, must have also been a very robust, and brilliant and capable one. The teacher is trying to shake him, find out if he has really understood. So when the teacher says, "Atha nu mimaṅsyameva". You have still to probe and analyse further, the student stops the teacher – "Manye suvediti" – I have understood. You know, learning doesn't mean that one doesn't have the freedom to express. The inter action between the ancient sages and their pupils was full of freedom, love, absolutely informal and intimate. So in the Upanishad as soon as the teacher says "Mimaṅsyameva te" – go and further analyse it, the student says, 'I have done it'. "Manye suvedeti" and yet I persist in saying that I have understood. That is the first mantra of the second chapter.

One Who Says 'I know' Does Not Know

If the meaning of the first mantra is sufficiently clear, let us proceed.

"यः तद् वेद न वेद इति"

"Yah tad veda na veda iti". 'I have understood that one who says I know, does not know'. This is the reply the student is giving to the teacher. "Yastad veda na veda – na veda iti veda ca." 'and one who says, I do not know it, knows it'. The student says, 'Sir, look this is what I have grasped from your teachings that one who says I know, does not know and one who says I do not know, knows'.

What does that mean? What does the student want to convey? When he says "Yastad veda na veda", 'one who says I have known, does not know', what is implied? Implied that a person who says I know is ignorant because he is looking upon Brahman – the Ultimate Reality as an object of knowledge – as an object to be known with the help of words. He is still looking upon the Brahman – the reality as an object of perception, as an object of audition, as an object of thinking. You know, all of you are aware that the activity of knowing is cerebral activity. It is an activity in the field of the known because you have to refer to a word. The meaning of the word has been accepted and sanctioned by society, it is standardized, it is organized, it is sanctioned. Unless you take help of the words which are defined and their meaning is accepted by society, you can't say, I know. Knowing requires the division of subject and object. Knowing requires the help of the words which are known, interpreted by the past, conditioned by the past.

So whatever knowledge results with the help of words is bound to be limited and also indirect, also to use the terminology of the Upaṇishads – it is a little polluted by the subjectivity of the knower. "Yaḥ tad veda na veda." One who says 'I know' does not know, he is ignorant. That, the undivided matrix, the essence of life, cannot be divided into subject, object. To remain a knower, convert that into the object of knowledge, to remain the seer and convert that into an object to be seen or a word to be heard, is still ignorance.

All Conditioned Knowledge Is Ignorance

So all conditioned knowledge, all the movement of conditioned consciousness is a kind of ignorance. That is what Upanishad tells us. We may relish it, we may not like it, because we live by knowledge, we live by the sensation that I have acquired knowledge, it is 'my' knowledge – I have acquired experience, sensual, extra sensory, transcendental whatever – I have self-realization, I am emancipated. For us everything is an object to be acquired, to be obtained. So the division persists.

As long as the division persists in the name of knowledge or experience, it is still ignorance, "Yastad veda na veda no na vedeti Veda ca". 'But who says, I do not know, has known it' – why and how? One who says, I do not know, has known it. "No na veda, veda ca", because he has at least known that the movement of knowing can never produce the encounter – the living touch of the ultimate reality. The movement of seeing, hearing, thinking, knowing cannot produce an intimate encounter, leave aside interaction, even an encounter or the feel of the presence can never be the result of any of the movements of any of the senses.

So, "No na veda veda ca" - 'one who says I do not know at least knows this much'. At least he knows this much that it cannot be known, it cannot be experienced. That itself is a big event in life. When a great scientist says, all my life what I have known is just like a few pebbles on the shores of life. Or another scientist says that the reality cannot be the result of cerebral action. They have gone near this, you see, and mostly the twentieth century physicists trying to probe matter to arrive at the truth and reality, have been very sincere. They have been nearer to reality than the so called religious people or religious seekers, because they have the tentativeness of approach. They don't mind leaving aside the past theories and proceeding further.

They do not create a point of prestige, whether it is Neil Bohr, Einstein, it is David Bohm, it is Fritzof Capra, whether Paul Davis from Australia – all these scientists and before them the atomic theory of time, the vibrational theory of time, the Big Bang, the theory of chaos and chaos producing order and order relaxing back into new chaos, you know, you live in Europe so you may be knowing more about the adventures of physicists into the field of metaphysics.

The religious search is becoming stagnant but science is proceeding logically, working very hard. So one who says I do not know seems to be aware that it is not knowable. One who says I have known looks upon it as knowable. But the one who says, I don't know, knows that it is not knowable. It is beyond the known. It is beyond the unknown also. It is just not knowable, not namable – not measurable. For knowing you have to measure. A word coined by us measures the sound potential existing in the word or existing in the body. Music also which plays with the sound energy in you, it is measuring, channelising, manoeuvring, employing. So Brahman is neither knowable, you cannot even call it unknown, because you call that which is unknown which has the potential to be known in some near future or distant future.

The Negative Approach

But one who has realized that it is beyond the unknown that is to say it can never be known with the help of brain, with the help of words, symbols, measures. The use of knowledge is negative. It can at best tell us what it is not. So it is a negative approach and you might have, some of you might have read that the Vedas, the Upanishad say 'neti neti' not this, not this, not this. They go on eliminating. The negative approach of elimination and let the truth remain as the residue after everything is negated, has been an ancient approach. Please let us be very clear, negation is not denial. You are not denying. The Upaṇishads do not say that it does not exist, whatever 'it' is, 'The Brahman', does not exist – they don't say. They only say it is not perceptible, it is not tangible, it is not audible, it is not knowable, it is not experienceable.

Now do you get the suggestion of the teacher that let all the activities and movements of the inner senses and external sense organs go into abeyance. Let those movements discontinue themselves, so that, that which is beyond their reach can reveal itself in the emptiness of your relaxation.

We the children of 20th century, most of us if not all, suffer from intellectual arrogance. We think there is nothing beyond intellect – there is nothing that the brain cannot capture, the sensations can not capture and this is quite a different approach that is why many a non - Indian and most of the university educational Indians either get tired of studying Upanishads because they feel it an insult to their brain and intellect when Upanishad says it is not knowable, so why should we study, why should we continue further and they stop. It is a reaction of the ego, it is the reaction of the pampered intellect, pampered mentation.

Either they get desperate or they feel hurt. It is very difficult to remain a student, it is very difficult to retain the enquiry and openness till the last breath. That is why I said the second chapter is an ascendance. It is a vertical ascendance. Now the student has given the reply. 'I have understood that one who says I know does not know.' 'One who says I do not know, knows'. In another Upanishad or in another part of the same Upanishad there comes also a mantra,

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ २.३ ॥

Yasyāmataṁ tasya mataṁ mataṁ yasya na veda
saḥ । Avi jñātaṁ vijānatāṁ vijñātamavijānatām ॥ 2.3 ॥

Yasya mataṁ – one who feels convinced that he knows, tasya mataṁ - he has not understood anything.

Yasya mataṁ tasya mataṁ yasya veda na veda saḥ – one who says one has understood does not understand. One who says I do not know anything about Brahman at least has the openness and the scope, there is a possibility if his communion with the Brahman and so on.

Now you must be anxious to hear what the teacher has got to say to such a student. In the first mantra he says I have understood and the teacher says what have you understood and so he gives a very brilliant reply.

"Pratibodha viditaṁ hī amrutaṁ".
"प्रतिबोध विदितम् हि अमृतम्".

The teacher says now, he uses a word which is very crucial to our further study of the Upanishad and it is a beautiful word, "Pratibodha viditaṁ". 'Viditaṁ" - understood. 'Pratibodha' – prati – every, from moment to moment at every layer of your being, at every kosha of your being, the panch Koshas, the five layers of your being, are you aware that you have understood that it is unknowable or that which is inexperienceable? 'Are you aware of this knowledge or understanding of yours at the movement of every layer of your being at every moment?'

When the senses move, your external sense organs move towards their respective objects and bring in pleasant sensations of a form, of a colour, of taste, of smell, of fragrance. When they bring those sensations and your inner sense organs create an experience out of that, are you aware that that is not the ultimate truth? It is something that is happening on the level of conditioned manifestation. It is a conditioned energy activated by, motivated by the absolute Reality. It is activated by and motivated by the Brahman. Are you aware of that? Or when you do something with your body, you say I have done it? Do you bring in a separate activating and motivation force out of your knowledge, out of your conditioning – saṁskārās, out of your wishes and desires, do you create a paralled centre of authority? Are you aware at every layer of being in every moment? When your mind thinks a thought, are you aware that the movement of thinking is possible because of the 'Chaitanya' behind?

When your ears hear music, do you get lost in the music only – the sensation of pleasure that the music gives you or, are you aware that the sound in the music, the play with the silence between the notes of music, the singer that is the manifestation of the sound energy and your hearing also is a movement of that matrix of existence? If you are aware of that, then listening to music will give you the communion not with the notes of music or the beating of time but with the sound principle.

A Communion With The Source Of Life

If you do not get lost in the sensation of pleasure, then the action of listening will become a communion with Silence which is the source of sound. 'Pratibodha viditaṁ amurtaṁâ - the nectar of life, the source of life, the eternity, the immortality of life can be communed with. You can be in communion with that at every layer of being and in every movement. The teacher is pointing out that if you feel you have known and that remains only a cerebral idea, if it remains only a cerebral grasp of an idea or a theory, you have not understood anything. 'Ahaṁ Brahmāsmi' you will quote and you will say I am the Brahman, not the body, not the sense organs. You may chant the mantras from Vivekchudāmani and other such scriptures - the Upanishads etc.

He says the awareness – the communion has to be at every layer of being and every movement; - breathing, the hearing, the seeing, the thinking, the sexual interaction and the ecstasy that one has there, does every movement make you aware of the source of that movement or you get lost in the intoxication of the motion, in the intoxication of the sensation, in the intoxication of the pleasure or pain, success or failure, acceptance or rejection by others? Do you get lost in that? Then saying that I know it or I do not know it remain only empty shells of words. We had seen before, external sense organs, their inner sense organs, ears-hearing, hearing is the inner sense organ – behind the hearing, the space – the ākāsha, behind the akasha, the movement of consciousness etc.

Any movement of the sense organs, even the movement of consciousness or the movement of prana, if the movement and the result of those movements sever you, uproot you from your roots of existence, then obviously the movement, the sensation, the experience, the reward, the failure, the success, they are all in the darkness of ignorance. Those of you who have studied with me Ishavasya in Mount Abu years ago, you will remember,

"Andham tamaḥ pravisanti ye avidyam upasate; Tato bhuya iva te tamaḥ ye u vidyāyam rataḥ."

Those who are ignorant are in the field of darkness but those who are in the field of knowledge, erudition and scholarship are in still thicker darkness, heavier darkness – do you remember that? Those who have had no occult transcendental experience may be ignorant but at least they haven't got the complication of an ego centred ignorance, ego generated ignorance that I have had the experience. I saw virgin Mary and I saw Christ, I saw Rama, Krishna, this that the other. I had experiences and the powers generated by those experiences.

Please, the teacher, the sage, the rishi is pointing out that it is our destiny to live in the conditioned world, it is our destiny to move through our senses, there is nothing wrong in it. The senses, the sense organs, their energies, their contact, the pleasure that you get, but everything becomes a danger of getting uprooted, every moment there is a danger of getting uprooted if the sensation, the pleasure, the intoxication lapses you into the non cognition of the source of your life – the essence of your life – the Brahman – the Chaitanya – the Reality – the Supreme Energy of Intelligence. So, the conditioned energies in the human body like prana, consciousness and all their varieties, conditioned energies contained in the cosmos outside, they are not the source, they are manifestations.

The source – the activating source – the motivating source "Keneṣitaṁ preṣitaṁ patati manaḥ kena prāṇaḥ prathamah praiti yuktaḥ" – the first question in Kenopanishad. So who is and what is the activating force? Not the conditioned consciousness. Conditioned consciousness moves, it can get you into relation with an object, but its very movement – the movement of chitti – the movement of chitta "Yogah chitta vritti nirodhaḥ" – the chitta, the mind, – the consciousness – the mind can move only because there is chitanya behind it.

You will say because there is prana, the rishi says, "Yes, but the prana can operate only because of the absolute ground of Reality – ground of existence. So let us conclude this morning. The teacher is pointing out to the student, very pleased with the student's reply, but says beware when you utter the words, "I know that we cannot know it, I know that it is unknowable", please beware.

Please be aware of this in the movement of all the layers of your being – in every movement at every moment, then the movement of the conditioned energies, the movement of your being - the prana, the consciousness, the hearing, the smelling, the seeing, the uttering, it will be in harmony with the unmanifest, non individuated wholeness of life. As the oneness and manyness are in harmony, let there be harmony in your being. The motion and the non–motion, let there be always a communion. Speech and silence, let them be joined together.

A Harmonious Whole

If you get intoxicated by what you say or what you hear, you get lost in the pleasure and then you want more and more and more. But if you are aware that silence is a dimension out of which speech becomes possible, solitude is dimension out of which relationship and its movement become possible, if you become - if you are aware of the emptiness of space due to which all movement is possible, then the motion and the non - motion, speech and the Silence, aloneness and relationships all becomes one whole – a harmonious whole of life. If the ancient Rishis of India, the wise people of India, I should say Asia, if they had worshipped anything, they had worshipped this principle of harmony.

Principle of mutuality and reciprocity and they think that, they have been proclaiming as we will see it as we proceed that the human life has the responsibility to manifest that harmony, that unity, remain undivided while you go through manifested various activities, remain non fragmented while you function on so many different fronts of life, remain whole while you pass through action – reaction, agreeability – disagreeability, acceptance – rejection, birth – death, meeting – separating etc. in this whole drama of life, in this whole travail of life, if that undivided unity and harmony in the various activities is retained, then, the rishi says, now your words are not empty shells, there is the authenticity of life behind it. And I must ask Vimalaji to stop.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Chapter - V

ESSENCE OF IMMORTALITY

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

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Om śantiḥ। Om śantiḥ।Om śantiḥ.।

Before we proceed I would like to warn the students that the passage we are going to explore this morning is slightly more difficult and deeper than the passage we had dealt with yesterday. It is one of the most crucial parts of Kenopanishad and one of the most sublime passages that one has come across in all the Upanishads that one has seen and studied. So if some of you will not be able to follow or understand, please do not get baffled or disappointed. Just be kind enough to listen and may be when you get back to your own countries read the Upanishad and listen to the tape again, you might find it easier to grasp.

Understanding At Various Levels

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।। २.४ ।।

Pratibodhaviditaṁ matam amṛtatvaṁ hi vindate ।
ātmanā vindate vīryaṁ vidyayā vindate amṛtam ।। 2.4 ।।

First let us see the literal meaning of the words and then we shall turn to the significance or the implications of the mantra. “Pratibodha viditaṁ' :- at every state of consciousness, in every state of consciousness, by every state of consciousness. .eg. that which is known and understood in waking consciousness, that which is known and understood at the sensual level when you are in touch with reality through the sense organs, that which is known and understood when you are living at the psychological level and living through the movement of thought, that which is known and understood when you are living at the emotional level and the emotional dimension, if you would allow me to use the psychological terminology, that which is understood at the level of cognition, at the level of conation and at the level of affection, "Pratibodha viditaṁ" – that which is understood when you are alone and not moving in any direction, there is no effort for knowing, experiencing or doing anything when you stay put at the source of your being, say in Silence; that which is understood, when you are deep and thick in the movement of relationship passing through the movement of action and reaction, action or response. I am just giving a few examples what the word 'pratibodha viditaṁ' implies - that which is understood whether you are operative at the sensual, the psychology level, the cerebral or the emotional level, you are alone or you are with the people, that which is 'understanding', is there. "Pratibodha viditaṁ."

Aspects of Immortality

"Pratibodha viditaṁ hi matam amrutatvam vindate." It is only by that understading that amrutatvam is attained. Amrutatvam – immortality. It is only that which is vibrating at every, and in every, state of consciousness, which results in the attainment of immortality. Generally the word immortality is understood to be related either to the body or to the ego - the conditioned self. Mortal - the body - physical body is mortal and there have been scientists of life who have tried to discover the alchemy by which the duration of physical survival – biological survival can be prolonged with the hope that perhaps the body can become immortal.

There have been such alchemists in the Middle East and perhaps all the Asian countries. They have tried their hands at that and we have proofs in India that the body has been helped either through Hatha Yoga or Tantra Yoga to prolong its duration to about eight hundred years. Personally I have seen a Yogi who was two hundred and fifty years old when I met him. I have not come across a longer duration than that. But one has read about them, in China, in Tibet and also in India.

So that is one meaning of mortality and immortality related to the survival of the physical organism. The other is the continuity of the conditioned consciousness, the monitor of psychological movement which you call the ego and the content of the ego is thought – thought in the form of knowledge or thought in the form of conditionings.

Thought having vibrational existence does not die. The vibrations exist in the body as long as the body is alive and the vibrations merge into the ether when the body drops. So there is a continuity, temporal continuity to the vibrational existence of thought due to which the phenomenon of rebirth takes place and can take place. When the thoughts get terminated due to the understanding of their futility or irrelevance to the peace, the equanimity or the bliss of life, when they are not suppressed or repressed, nor is one anxious to gratify them, to satisfy them, then the movement of thought structure becomes practically defunct or inoperative – gets terminated and then there is an end to it.

That is second aspect of the word immortality understood perhaps by all the religions and indicated by all the scriptures in the world.

The third aspect of Immortality

For our study and for our lives, you and me, neither of these meanings has any relevance. The third meaning that the word immortality yields is very important for you and me. At every state of consciousness when there is awareness that though the senses move, the activating principle is not contained in the senses but it is in the source and substance of life which is Brahman. When the knowing, experiencing, doing takes place at the psychological or the psycho – physical level, if one is aware that though knowing takes place in the neurological system through the cerebral movement, the conditioned consciousness is not the knower. The primal knower – the source of knowing, doing, experiencing is Brahman, the ground reality – the source – the substance, the essence.

So when at psychological level you go through the activity of knowing without creating a knower at the level of conditioned mind – conditioned consciousness, you go through the events and experiences without imagining, creating or building up an experiencer, then there is that flame of awareness behind the sensual movement, the psychological movement, there is the supreme Intelligence - Chaitanya, - Brahman. There is a source of inexhaustible, infinite, eternal energy, unchangeable, unmutilatable. - unshakable. Then there is communion.

Knowing Without The Knower

You move through the senses, enjoy the interaction between the senses and the outer world, you move through the brain, the nerves, the chemical system, enjoy the feeling - the emoting part, enjoy the thinking part, aspect of life and yet you are aware that this is a movement that is going on - knowing, experiencing, doing without the knower, the doer, the experiencer. It is the matrix of life – the source of life – the Brahman, whose presence causes these movements of knowing, experiencing – sensual level, sexual level, psychological level.

So without becoming the knower, the experiencer and the doer of the movements that are going on, that have to go on, you remain in communion with the source - the substance - the essence. That state of communion has the perfume of immortality because that state of communion and awareness sets you free of all psychological suffering and misery. You go through the drama of life – the pain and the pleasure. There may be perturbance, disturbance at the sensual level you are a witness to that, you do not get victimized by it. "Klesha Mukti Kaivalyaṁ." The Yoga Sutras have taught you that the state of Yoga is the ending of psychological misery and suffering. So immortality, eternity is a state where there is no suffering. Please do not attach the word immortality to something which happens after death. Though the body is born and the body is to drop some day in what you call death, life knows no death. Life knows no dying. It is an eternal dance of infinite, innumerable energies.

So 'pratibodha viditaṁ mataṁ hi amrutatvaṁ viṁdate." The immortality is attained, is arrived at, is felt, is realized, when there is 'pratibodha viditaṁ'. You have the understanding at every state of consciousness, in every state of consciousness, the communion is not snapped, there is a spontaneous, effortless, communion with the source of your own being and therefore this drama of becoming – the play of becoming that has to take place at the physical and the psychological level, you become a husband, a wife, a father, a mother, you become a brother, a sister, you become a lawyer, a doctor, a teacher – all this process of becoming that has to be gone through at the psychophysical level does not deprive you of the splendour, the majesty of remaining without any becoming.

Through Communion With The 'Substance'

Remaining at the source of being, the beingness does not get affected by any state of consciousness, by any psycho – physical activity – that is called immortality. "Pratibodha viditaṁ mataṁ hi amrutatvaṁ viṅdate." And how does that happen? This is a science of life and living. So the rishi – the teacher after having made this statement - this communication, now in the second part of the mantra refers to the explanation - shows the path, indicates the direction to his students - to his pupils: "Ātmanā viṅdate veeryaṁ" Ātmanā - by your beingness - by the source of your life - by the substance, the essence of your life - the

Brahman, the divinity which is your Being – the supreme energy of Intelligence which is your nature. Intelligence is the nature of life. Eternity, divinity, infinity, immea surableness, unnamableness, that is the nature of life. So ātmanā means by the Substance, – when there is awareness of the Substance, when there is communion with that Substance. 'Vindate veeryam'. The word 'veeryaṁ' is very significant. Most of the translators and commentators have translated it by the word strength. But that does not satisfy your friend Vimala. Through the penetrations, explorations, and experimentations in her life, she has found out that the word 'Veeryaṁ' means vitality. There can be physical strength, there can be strength of conviction, there can be strength, devotion which is exclusive attachment to an object. The rishi, the teacher is not referring to that kind of strength which is produced by any effort of the brain. Intellectual conviction is born of a cerebral effort.

Devotion or exclusive attachment to an object, to an individual, to a code of conduct, to a code of values etc. - that is the result of an emotional movement and effort. The veeryam - the vitality is not produced through or by any psycho – physical effort. The vitality is that, that emerges out of awareness. Please do see this. Vitality - that is the perfume, you know, a bud blossoms, becomes a flower and there is the beauty, – there is the fragrance, you do not sprinkle some scent on it. It is the act of flowering, it is the movement of blossoming which causes the emergence of the scent contained in those petals of the flower. In the same way when the awareness blossoms and flowers at every sensual, psychological movement in your life, the awareness blossoms, flowers and the vitality emerges out of that flower. It has nothing to do with human thought or effort.

Look, those of you who are acquainted with painting and drawing, you mix certain colours, - two colours – that is only you are causing interaction of two colours and the third colour generates – it is generated. You do not create the third colour but you have caused the interaction of say green and yellow and the result is a third colour. In the same way there is an interaction of your conditioned limited being with other conditioned expressions of life and the interaction of those – conscious interaction of those energies generates what you call awareness and that awareness has vitality.

Knowledge has no vitality, knowledge is static, knowledge has no dynamism but awareness has its own dynamism and therefore the word 'veeryaṁ'. In this context after referring to 'pratibodha viditaṁ hi amrutatvaṁ', we have to understand the word 'veeryam' – much more deeply than the strength or power that is the result of human efforts. I hope you are accompanying me. "Ātmanā viṅdate veeryaṁ".

The communion through awareness with the Brahman, with the source and existential essence of your life, communion through awareness with the beingness of your life generates a vitality. It cannot be affected by anything in the world – no pleasure, no pain, no agony, no honour, no humiliation can increase or decrease it. It doesn't become brighter or dimmer. So ātmanā viṅdate veeryaṁ.

Have Knowledge But Don't Cling to the Shell of Words

"Vidyayā amrutatvaṁ viṅdate." – Now, the awareness which causes the communion, which generates the vitality, how does that awareness come? Something most beautiful, most sublime and the teacher is opening up layer by layer. He has used the word 'Vidyaya. 'Vidya' – knowledge. Knowledge, verbalized knowledge. Now, you cannot escape the necessity or the inevitability of acquiring knowledge once you are born in a human body.

Exercising the brain is an inevitability, exercising the senses – the sense organs, the internal senses and the outer sense organs is a necessity of life. The movement of life, the act of living requires exercising the sensual energies and the cerebral energies. Now, with the help of words – the books available, the talks, the conferences, the seminars, through hearing, through reading and through your sensual experience, you derive knowledge. That's how we begin.

All are not born with that unique quality of inborn awareness, some may be. They are not freaks of nature but it does happen that in some human beings there is the excellence or the brilliance of inborn awareness. This is not the time and the place to go into the rationale of such human beings and how they are born with that. But if you would allow me, just one brief sentence that when the parents in the act of sexual interaction, they are fully in communion with each other without fear, without assertiveness, without aggressiveness, without jealousy, when there is a relaxed sensitivity and the mating is gone through with a sense of satisfaction, relaxation and yearning for communion that does not remain a biological act only, that does not remain a psychological craving or aggressive – aggression and submission. It doesn't remain at that level.

The divine aspect of sex and the sexual intercourse get manifested. May be, one can go back to the genetical reasons and causes and antecedents upto three generations but as I said this is not the place, this is not the time. But please do not look upon the occurring of such exceptional human beings as a mystery or as a miracle. It is also a fact – a rare fact – a unique fact, there is nothing in life of which you cannot find out the logic, the mathematics, the rationale, the cause – effect relationship, at least eighty to ninety percent you can find it out.

Now, 'vidyayā amrutatvaṁ viṅdate' – so it is our destiny to acquire knowledge with the help of words and sensual activities - movement of relationship at the level of the sense organs. Now that is – that knowledge, will become vidya. I am translating the word Vidya tentatively by the word knowledge because I do not find any other word for it. I am not acquainted with your English language as much as I am acquainted with Sanskrit or eight or ten other Indian languages.

So that knowledge can be the source of under standing at least at the cerebral level, intellectual level. If you do not cling to the words, if you do not cling to the pattern of expression or diction but while you are acquiring knowledge you try to penetrate the words and feel the meaning. Vidyā is the meaning felt by you.

Let me call it intellectual understanding or verbal understanding. That Vidyā, that knowledge can tell you, what is finite, what is infinite. It can introduce you to the phenomenon of the constant changae that is taking place around you, within you. It can point out what is transitory, what is non transitory. So the verbal knowledge, in Sanskrit the word is called 'Shabda Brahma' the aspect of divinity expressed in words. It is called Shabda Brahma.

Knowledge - Understanding - Awareness - Communion

So, 'Vidyayā viṅdate amrutatvaṁ ' - this knowledge if you understand the meaning and do not cling to the shell of the word – the letters, then that causes awareness and awareness causes communion and communion causes immortality. Therefore "ātmana viṅdate veeryaṁ" – from the Beingness of your life you derive the vitality – the glory and the splendour of vitality which gives you the passion to live – no pain, no pleasure, no success, no defeat can affect that vitality – that passion for living and knowledge, if properly acquired and properly used, can generate the awareness. You see the indirect or the ne gative use of knowledge? Knowledge is not to be thrown into the dust bin.

The books, the scriptures, the talks, the tapes or whatever you have through whichever media, it is how we relate to that. If we do not know how to relate, we may create a burden out of knowledge – just carry in our memory the word, the idea, the shells of theories and dogmas. It is upto us either to create a burden and a bondage out of knowledge or to take the extract of knowledge. After all what is honey but the nectar extracted from flowers – one must know how to extract it that is all. So knowledge can cause understanding, understanding can generate awareness, awareness can cause communion, communion with Brahman is immortality.

"Pratibodha viditaṁ mataṁ hi amrutatvaṁ vindate ātmanā viṅdate veeryam vidyayā amrutatvaṁ viṅdate." If it has been possible for me to bring over to you some meaning of the mantra, please proceed with me to the next mantra.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २.५ ॥
Iha cedavedīdatha satyamasti
na cedihāvedīnmahatī vinaṣṭiḥ ।

Bhūteṣu bhūteṣu vicitya dhīrāḥ
pretyāsmāllokādamṛtā bhavanti ।। 2.5 ।।

Satyam, The Indestructible

In the first mantra, in the previous mantra, there was a question of being in communion and attaining immortality. In this mantra 'amrutā bhavanti' – you become immortal. That is what the rishi says. In Bruhadaranyaka Upanishad you come across a mantra "Brahmavid Brahmaiva bhavati." – One who understands Brahman becomes the Brahman, `Brahmavid Brahmaiva Bhavati'. He becomes Brahman.

Now, in this mantra the same thing is said but in a magnificent way. It is a glorious mantra. "Iha cedavedid atha satyamasti" - 'Iha', in this world, iha - in your own body - in the human body, the human brain, the human consciousness. 'Cedavedid', if you understand the truth of life - Satyamasti - there is truth in life. There is that eternal infinite, divine - that divinity of life. When they say, 'Satyamasti' they call divinity as the truth of life. The ultimate nature of reality is divinity. And please, what is divinity? What is Satyam? – That which is self generated – which is not the product of human thought. Life is not conceived by man. Man is born into it, which is self generated, self propelled, self regulated. What is Satyam? – that which is indestructible, which knows no death. What is Satyam? – that which is self aware, for which there is no need to acquire knowledge with the help of sense or thought structure, which has knowing as a characteristic of its existence.

Look, water has the characteristic of flowing. You do not cause a river to flow. You do not cause the cloud to burst into rains. You do not cause the sun to shine. It is the characteristic. Characteristic is something which is in separable from the existence of that being. Please do have patience with me. Attributes are different from characteristics. Coolness – water is cool. That coolness is the attribute of water. Fire is hot – the heat is the attribute of fire, but characteristic is inseparable. The cold water can be heated then heat becomes the attribute of the water. The characteristic of water is flowing.

The earth is steady – steadiness, steadfastness is the characteristic of earth. The wind blows – it is the characteristic. In the same way now we are referring to, 'Iha cedavedid atha Satyamasti'. If here in this human body, it is understood that the essence of life is indestructible truth, immeasurable, unnamable divinity, which has the characteristic of understanding or awareness. Self –

awareness, it is self aware, it is indestructible, it is unchangeable, if one can understand this truth in this body – while living in this body, 'Iha ced'–that expression is a very powerful expression – while you are living in the body on this planet, surrounded by so many limitations and conditionings through which you have to function, you have to operate, if living and moving in this body, wading through the conditionings and limitations, if you can understand, if you can be aware of the divinity of life; 'Amruta bhavanti' – you have already become immortal because you are in eternal communion with the Brahman.

You become what you are aware of. If you are thinking all the time of food, the consciousness gets polluted by the grossness of your thinking – whatever are the objects of your constant thinking, your whole physical structure is going to reflect that grossness. Your words – your speech is going to smell of that grossness. **We become what we are aware of.** So 'iha cedavedid atha Satyam asti' – there is truth in life. Life is not only constant change, life is not only destruction. Life is not the manyness but life is the oneness – the unity.

'Communion' Gives Immortality

Then living in the mortal body, you are already immortal. The communion, the state of communion confers upon you the grace of that immortality. You are no more identified with the mortal aspect of your being, though you live in it. You are in communion with, you are aware of the immortal aspect of your being and therefore you have that perfume, you have that splendour, you have that majesty. 'Iha na ced avedi' – If living in the human body on this planet, you do not understand the truth of your life, 'mahati vinasti' – there is going to be a great loss to you, there is going to be a great destruction in your life, if you do not avail yourself of the opportunity conferred upon you by cosmic life that you have a human form, you have a'self - aware consciousness, you have the help of words and past knowledge and conditionings. You have at your disposal all the energies of the earth, the fire, the water, the space, you know, the sound. All those energies are within your body, we have seen that yesterday. So after having at your disposal all the energies inside you and around you, inspite of having the self-aware consciousness, you do not understand the existential essence of life, and remain identified, then 'avidya, asmita, raga, dvesha, abhiniveshah, panchakleshah', then you will be encompassed by, you will be enveloped in, five kleshas, five fold suffering, as Yoga sutras have taught us. 'mahati vinasthi', the teacher is saying to the student, "my son, you will be at a great loss, you will have destroyed the opportunity given to you, if you do not understand the essence, the substance, the source of life which is within you, which is around you. If you do not get entangled in the momentary pleasures and pains that are caused by the sensual level, if we do not get entangled in the hurts that are caused by wrong use of verbalization by other people, by the crookedness, by the meanness, by the jealousy which are aberrations in the lives of other people, if you do not get entangled in the pleasure of praise and flattery and pain of condemnation or rejection, if you remain in communion with your own being, then 'amrutā bhavanti'.

Divinity Must Manifest In Relationships

Do you see what I had said the other day that the human beings have the responsibility to manifest the divinity contained in them in their relationships to make the planet fragrant with the divinity contained in our being. But we have made a hell of it, unfortunately not knowing how to live. So "Mahati vinastiḥi", it is a great loss. You are causing destruction to your own self and you are causing destruction to others who are around you. "Vinaṣhtiḥi"– the word comes from 'vinaash', Vinash is destruction, damaging, mutilating, hurting, breaking down, you know, the destructive activities.

So your relationships then will be full off destructive activities, if you do not understand the truth. You will cause suffering to yourself and destruction to others – the planet, the non – human species, the human fellow – beings and so on. And if you have understood then, "bhuteṣu bhuteṣu vicitya dhirāḥ". 'bhuta' – that which has a form, that which is perceptible, tangible with which you can interact – 'bhuta', the earth is called, the mountains are called 'bhuta'-that which has happened. 'Bhu–bhavati'; 'bhu' is the root, origin, that which has happened – occurred, that which has taken a form, shape, a colour. So the mountains are bhutas, the rivers are the bhutas, the birds, the trees, the animals, the human beings – bhutesu bhutesu, in every expression of life.

The occidental literature divides life into animate and inanimate. In the Vedic texts, the word inanimate does not occur, everything is animate because everything has that energy of intelligence contained in it and now physics has helped us to say that the quantum of energy contained in an electron or proton has not to depend upon the mass of that container. We cannot logically explain the ratio of the quantum of energy to the atom–the electron–the proton. They say it is inexplicable and that energy has been exploded. It has been verified. 'Bhuteṣu bhuteṣu vicitya dhirāḥ.'

Balance In All Layers of Existence

'Dhirāḥ' – the wise ones, the patient ones, why do they call them patient? 'Dhirāḥ'– because one who does not get perturbed, disturbed easily. Something happens and we get disturbed. The chemical balance of the body is disturbed so quickly with us. One word by someone, one gesture by another, a glance by someone else and there the disturbance is caused. Not even words are needed. So we are. Our balance is so fragile on the physical and the psychological level and that imbalance gets reflected in our looks, in our words, in our relationships. You see how we cause destruction? You do not have to take a gun in your hand or throw a stone for destruction, your imbalance, your getting disturbed and perturbed makes you an anti – social creature temporarily. May be a minute, may be an hour, may be a day, may be a year – that doesn't matter but already one has gone through that destructive phase 'Dhirā is one who does not get perturbed, disturbed.

The chemical, the neurological balance, the verbal balance, the mental balance, you know, all the five layers of our being. When all the five layers of our being remain unperturbed and undisturbed, they notice, they register how the others have acted and yet inwardly, at all the layers of the being the equipoise, the peace, the balance is retained effortlessly – not forcing yourself to keep the balance. Then it would be a suppression, it would be a repression and it will take its toll on you. That is not what the Upanishad says, 'Bhuteṣu bhuteṣu vicitya dhirāḥ' – the dhirāḥ – the wise ones and therefore the patient ones; 'vicitya' – they recognize – they have cognized it in their body, they cognize it, recognize it in the bodies of people around them. They recognize the existence of divinity in the lives of other people. That the other people do not allow the divinity to become operative, they do not express it, is a different question, but they recognize it – the substance, the essence. "Bhuteṣu bhuteṣu" – in every object every being – they recognize the existence, the inner core, the inner essence. "Bhuteṣu bhuteṣu vicitya dhirāḥ pretyāsmāllokād amrutā bhavanti". Bhuteṣu bhuteṣu vicitya dhirāḥ pretyāsmāllokād- 'pretya' has been translated by all commentators including Shankara as dying – dying of the body – after their bodies are dead, after they have died, they become immortal. 'Pra itya' – the root is to go.

Immortal - Not After Bodily Death, But In This Life

It is a word that indicates motion and your friend, Vimala says the physical death is not necessary. 'Pretyāsmāllokād' - from these lokas, from these dimensions of the sensual, the verbal, the psychological, the non -

psychological etc. they are called lokas. Loka, kosha, they are scientific terminology in the science of spirituality. The loka word is taken by the commentators and the translators even in Indian languages, loka they say, is this world. – This world – this planet. When they depart from this planet when they die to this world, then they become immortal.

And I think perhaps the rishi did not want to say that. 'Asmāt lokād' while remaining in this loka - on this planet, in this world - they turn away. The word 'Pretya' is indicative of motion. Why should that motion be the final irreversible motion of dying? Dying is a beautiful act. That is the last act that we can commit in our life, if we are not already – if we are not murdered by fear already. You know, in the bodies that are alive, they are already killed by fear of death. (So we can't die! That's a different matter.)

Now because the word 'pretya' is indicative of motion, I say, 'dhirāḥ – the wise ones have turned away. Psychologically intellectually they have turned away from the happenings and the events of the (body) – happenings and the events that take place in this body on this planet. What is turning away? They do not identify. They do not identify – non – identification is transcendence while you are still in the body. So, they have turned away. There is a beautiful word – expressed in Buddhist literature – Maitri, Karuna, Mudita, Upeksha. Upeksha is the word – that you see and yet it is not seen by you. That you are there and yet you are not identified with that. So 'pretyāsmāt lokād – the 'dhiraḥ' – the wise ones do not attach any importance to the pain or pleasure. They go through it; they do not attach any importance. They have turned away. The value, the significance is attached somewhere else. You feel grateful that you are given the opportunity of being alive and go through all this.

You are grateful for the benediction of being alive and the opportunity of interaction with cosmos, with non–human fellow beings, with human fellow beings. To go through the pain and the tears, part of life, pleasure, and the smiles, to be alive and to go through all that. To feel the pleasure, the pain, the separation, the meeting, you know, it is a tremendous opportunity. 'Pretyāsmāt lokād' – the dhirāḥ – the wise ones while living in this body turn away from the trivialities, the travail of daily living. They remain in communion and therefore 'āsmāt lokād amrutā bhavanti'. They become immortal while living in the body. They are immortal – bhavanti. They have already become immortal. Going through the pain and the pleasure – the duality – the corridor of duality, the majesty of being rooted in the 'Being' is there.

Iha cedavedid atha Satyamasti iha nacedavedin mahati vinastih. Bhuteṣu bhuteṣu vicitya dhirāḥ pretyāsmāllokād amrutā bhavaṅti.

So with your beautiful quality of listening and patience with me, we have come – we have concluded one of the most sublime passages of the Upanishadic literature. We will turn to the third chapter tomorrow.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा
मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते
य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryaṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Chapter - VI

LET'S FEEL THE DIVINITY IN US

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgani vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryaṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śantiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Listening : A Total Action

By the grace of life we shall be studying the third part of the Kenopanishad. Personally for me, these classes are sacred gatherings. We are looking into the wisdom of the ancient human beings, the wisdom that has been handed over to us after ten thousand years and what I am trying to do in these classes is to build a verbal bridge for you to reach the implications and teachings of those ancient sages.

As the mantras are touched by my articulations with a sense of great respect, I do hope that your listening also is a total action as the articulation on the part of your friend is a total action. What is a total action? When the listening is not disturbed by the emotional reaction that surges up at hearing the words. It is a total action when one is not in a hurry to formulate a value judgement about what one is listening to.

It is a total action, the listening, when one is not in a hurry to find out how much of it can be lived by the listener. That is also a kind of value judgement. There is no hurry to agree or disagree, accept or reject what the Upanishad is trying to teach. Let the listening be a total action.

Let the meaning that one understands percolate through all the layers of the being and when you get back to your respective countries you will have time enough to correlate it to your daily living and explore the possibility of living your understanding in the context in which you have to live. These few words are necessary, they were felt necessary because we are going to study a chapter which appears to be simple because it is narrated in the form of a story. It feels very interesting and yet the illustrations of the story are only symbols to convey something much deeper than what the literary meaning appears to communicate.

Interplay of Energies

Before we begin the mantras, I deem it necessary to share with you a basic, a fundamental point contained in the approach of the Vedas and Upanishads to Reality – to life. According to the Vedic texts contained in the Vedas, the Brahmanas, the Aranyakas, the Samhitas, the Upanishads etc. the fundamental point is this, that the macrocosm and the microcosm, the individual and the cosmos and the energies interact. We are fields of energy for their interplay and their interaction. If the energies contained in the microcosm and the macrocosm are put to proper use that is to say to manifest the harmony, the principle of life, then the result is what you call the good or the forces of good. There is no abstract good or goodness apart from the proper use of the energies at our disposal in our body and at our disposal in the cosmos surrounding us in which we have to live.

When the energies are misused or abused not for manifesting the inherent harmony, reciprocity or mutuality, when they are twisted, distorted, misused or abused, that exercise generates the force of evil. Please do see with me this important contribution of the Vedas and the Upanishads. They do not recognize an independent existence of the devil or the evil forces. They do not exercise the dichotomy between the good and the evil. It is only the twisting, the distorting, the perverting of the energies, the maladjustment or lack of adjustment, the ignorance about the proper use of energies, that generates the force of evil.

Energies: Figuratively called 'Deities'

This clarification I hope will help my students to grasp the indications of the symbolology that is used in the third chapter. These energies are figuratively called deities, for example, the principle of fire - agni, is figuratively called a deity. Brahman, the matrix of the ground reality of existence, is described as inscrutable deity. The energy of agni or fire which helps us to perceive, what is the work of the deity of agni - the fire principle? Perception, articulation through speech and digestion through the digestive organs. These are the three fold functions of the energy of agni or fire which is called a deity. There is the principle pf air – vayu, which is called prana existing in us and the emptiness of space around us - it is also called a deity. Indra – the energy contained in the mind which helps us to think, to feel, so Indra would be the deity of the mind, prana would be the deity of vayu – the principle of air, ether and there would be the deity of agni – the fire, enabling us, helping us with perception, articulation and digestion etc.

I am just giving you some examples, how these energies or the principles of energies are called deities. Unfortunately, the Indians who inherited the Upanishads, the Vedas directly, being born in the land where the Vedas and Upanishads were proclaimed, did not perhaps grasp this intention of using the word deity, deva or devata and they started building temples and constructing idols. They were not satisfied with the verbal symbolology.

The word itself is a symbol. Why do you need to create another symbol in stone or metal and build a temple of walls around it? But the Indians have built temples of Brahman, they have built temples for agni – fire, vayu, earth etc. etc. So the metaphysical meaning of the word, the secret, you see, the word agni is a code or a code word. It is a symbol itself but they took it – they wanted a gross symbol. The word has a vibrational existence. So they started building temples to agni – to fire, to Brahman, to vayu – to prana – everything – to the earth, to Indra and they constructed idols relevant to the meaning of course.

So worshipping of the deities and going to the temple satisfied them and the further penetration of the meaning of the words has been arrested at least for the last two or three thousand years. I wonder if the human inheritors of the ancient wisdom scattered all over the globe will penetrate further and render the temples and the gross idols irrelevant to the exploration of the meaning. After having given you the background, let us start with the mantras of the Upanishad.

Brahman's Victory And The Deities' Conceit

ब्रह्म ह देवेभ्यो विजिग्ये, तस्य ह ब्रह्मणो विजये देवा अमहीयन्त
। त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ ३.१॥

Brahma ha devebhyo vijigye, tasya ha brahmaṇo
vijaye devā amahīyanta । Ta aikṣantāsmākamevāyaṁ vijayo'
smākamevāyaṁ mahimeti ॥ 3.1 ॥

That is the first mantra. It is all a figurative language but let us look at the verbal meaning first – the literal meaning. "Brahma devebhyo vijigye" – the Brahman, the ultimate Reality, won a victory on behalf of the deities against the evil forces mobilized in the cosmos. Please do understand, mobilized in the macrocosm and the microcosm. The word cosmos – we are not out of it, we are in it. We are involved in it, we are included in it. Brahma ha devebhyo vijigye – vijigye – became victorious – won victory; devebhyāha – on behalf of the deities.

In the English translation you will find the word – on behalf of the gods, because the initial, the wrong term – the fundamental wrong term, is in translating or interpreting the word deva as a god – as a deity – as a goddess.

"Brahma ha devebhyo vijigye, tasya ha Brahmanā vijigye devāh amahiyanta."

The deities became elated when they saw the victory. It was the Brahman who had earned victory on their behalf but the deities became elated at the event of victory and why did they become elated, excited?

त ऐक्षन्त अस्माकम् एव विजयः अस्माकम् एव महिमा इति

Ta aikṣant asmākaṁ eva vijayaḥ asmakam eva mahimā iti

The deities felt that they had won, it was their glory – the victory was their own glory. They forgot that the

Brahman had earned victory on their behalf for them.

"Ta aikṣanta asmākameva vijayaḥ asmākameva mahimā iti " 'Mahima' is glory. 'Vijaya' is victory, success. Well, Brahman being omnipresent, omniscient, omnipotent, तद्धैषां विजज्ञौ Taddhaiṣāṁ vijajñau, immediately instantaneously the Brahman realized that the deities out of self – conceit had attributed the victory to themselves. They had forgotten the presence of the Brahman within them. They had forgotten the source of their energies and power.

प्रादुर्बभूव - Prādurbabhūva, therefore the Brahman felt it necessary to manifest its presence. In a mysterious way it manifested its presence unto the deities.

न व्यजानत किमिदं यक्षमिति - na vyajānata kimidaṁ yakṣamiti – and the deities could not recognize what it was. They could not identify. They were so much engrossed in the sense of elation. They were so much entangled in the self – conceit attributing the victory to their own powers, they could not identify. Brahman – the mysterious ground of existence – the source and the substance and the manifestation all rolled into one. They had never thought of it that there is a source of their energies. The energies that were occupied in those deities or the principles, were not possessed by them. The source – the substance – the motivator – the director of the energies contained in them was invisible, intangible, therefore they managed to forget it.

Deities Turn To Agni

So when the mysterious source made its presence felt to them, they could not identify, they could not recognize. Now, whom should they ask, so they turned to the principle of fire – agni.

तेऽग्निमब्रुवन् Agnimabruvan, they said to the fire principle, they said to the deity, agni.

तेऽग्निमब्रुवन्, जातवेद विजानीहि किमितद्यक्षमिति Tegniṁ abruvaṅ, jātaveda, vijānīhi kimidaṁ Yakṣamiti

'Please, will you find out on our behalf what this mysterious presence which we are feeling now, what is this? Who is this? What is this? Completely independent of us. We had never seen it, we had never heard of it, never thought of it and suddenly there is something which we cannot identify, recognize, understand, will you please find out?' Now, a question might arise in your mind – why agni? Why the fire principle first?

Let me communicate to you the theory of cosmogenesis according to the Vedas. "Ātmanaḥa ākas'a saṁbhutaha" from the divinity, from the eternity, from the source of life there emerged the space, the 'ākāsh' – the most comprehensive, extensive, all permeating principle is space, the emptiness, which is called the ākāsh and Ākās'āt vāyuh, vāyor agniḥi – from the space – out of the emptiness of space arose the principle of sound – nāda.

According to the ancient cosmogenesis, the primal principle behind creation is sound which contains fire. Sound contains fire; fire contains water; water contains earth.

"Ātmanaḥ ākās'a saṁbhutah, ākās'āt vāyu, vāyor agniḥ, agnir āpaḥ, apyat prithvi." We are not going to look at the whole of it, we are just going to look at relevant portion. So fire is after the space or the ākāsh. Fire can reach everywhere. Fire, the agni has perceptive capacity, consuming capacity, assimilating property.

So they turned to that all powerful nearly omniscient deity of agni or fire and said "Jātaveda", you, who seem to know everything, you, who have the energy of knowing - the energy of knowing just by birth - it is your characteristic, will you please find out on our behalf what this "Yakṣaṁ" – Yakṣa is a mysterious being, "Tegniṁ abruvaṅ, jātaveda, etad vijānīhi kimidaṁ Yakṣamiti" and agni said, "Tatheti" – "So be it." So the agni said, "Yes, I will try to find out."

तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति - Tadabhyadravat, tamabhyavadat ko'asīti.

Tam abhyadravat – the principle of fire, agni went near that mysterious being. It is only agni that can go there because the water, the earth they come afterwards, they have more solidity. But the fire has the mobility which will not be obstructed by space. So "Tamabhyadravat" the principle of fire which has perceptivity, the capacity to assimilate and to articulate, please do see, speech is possible, articulation is possible when there is the principle of fire or agni or heat in your body. Perception, articulation, the eyes can see only as long as there is the principle of agni in the body. So the agni – the fire went near that mysterious being and that mysterious being addressed and said, "Tamabhyavadat", addressed and said "Who are you?" It asked the fire – the deity of fire, "Who are you?"

तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति, अग्निर्वा अहमस्मीत्य
ब्रवीज्जातवेदा वा अहमस्मीति

"Tadabhyadravat, tamabhyavadat ko'sīti", 'agnirvā ahamasmītyabravīt Jātavedā vā aham asmīti"

So the agni was surprised that, that being did not know what agni was, that being did nots even recognize agni. So with enough self conceit 'agnih abraveet' – the principle of fire – the deity of fire said, "I am agni, don't you know me? I am all pervading, all permeating, I have heat, I have light and you don't know me? What, it is not surprising we don't know you, but you should know me" – "Jataveda va Aham asmi iti" the principle, the deity of agni, the fire was hurt that it was not recognized, so said, 'I am jataveda I am all knowing, all perceiving, all reaching principle'. "Oh!", the Yakṣh – the mysterious being says, "त्वयि किं वीर्यं" – "what powers do you have"? You are so self assured and you say I am agni, I am jataveda – what powers do you have?

तस्मिँस्त्वयि किंवीर्यमित्यपीदँ॒ सर्वँ
दहेयं यदिदं पृथिव्यामिति ॥ ३.५॥

Tasminstvayi kiṁ vīryamityapīdaṁ sarvaṁ
daheyaṁ yadidaṁ pṛthivyāmiti ॥ 3.5 ॥

'Whatever there is on this planet, on this earth, I can burn it, I can consume it, I can assimilate it. Sarvam daheyam yadidam prithiyamiti', whatever is there, I can burn, I can enlighten, I can consume. So the agni in a very self assured way went on describing its own powers.

तस्मै तृणं निदधाव ---3.6
Tasmai tṛṇaṁ nidadhāv ---(3.6)

Agni Is Powerless Before The Mysterious Being

. The being, the mysterious being in a very gentle way put a blade of grass before the agni. In front of the deity, it put a blade of grass. तस्मै तृणं निदधावेतद् दहेति "Tasmai tṛṇaṁ nidadhāve tad daheti" and said, "Will you please burn this? Will you convert it to ashes?"

-- तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं 3.6
tadupapreyāya sarvajavena tanna śaśaka
dagdhuṁ (3.6)

The deity of agni – the fire, went with all force towards the blade of grass but unfortunately it could not burn the grass. That blade of grass, it could not touch it. It could not burn it, it could not reduce it to ashes. "Na śaśaka dagdhuṁ."

तत एव निववृते – tata eva nivavṛte, Hurt very much by the humiliation that it could not even burn and reduce a blade of grass to ashes, it retired. It went back. अहं न शशाक ahaṁ na śaśāka says, – tells the sad story – says, "I could not, I could not recognize what that Yakṣa – what that mysterious being is. What that presence is". (For this morning, these few mantras are sufficient. Tomorrow we shall proceed to the next deity and its efforts etc.)

The Same Truth Told Through Story

Now, how do you – how do you find the relevance of this story to our study of yoga, to our study of meditation, to our life because the stories in the Upanishads are told to illustrate some point. In the second chapter the teacher had taken the students nearly to the peak of sublimity as we had seen yesterday in the passage of amruta bhavanti – immortality. That was the peak of the communication and the teacher might have found that the students are taken aback. They are dumbfounded. So he turns now to the narration of a story putting the same thing, the mystery, the invincibility, inscrutability of the Brahman. He is trying to say the same thing in a figurative way through symbols.

We in our daily life rely upon our perceptions using the sight – energy of sight contained in the eyes. We even are prone to believe that, that which can be seen by us through the eyes, the ears, the nose, the mind – only that exists and if our senses cannot give the evidence of the existence of something, we in our self conceit are inclined to say that it doesn't exist. Please do see this. The perception through the sight, perception through audition, perception through smelling, perception through touch, perception through thinking – all the sense organs that we have, all the senses, internal senses that we have and all the energies of the fire, the water, the air etc., the smelling, we can smell because we have the element of prithvi – the earth in us; we can hear because there is the inner space or ākāsha in us, hearing is the energy of ākāsha, smelling is the energy of prithvi – the earth in us; thinking – conceiving, imagining, ideating, - all these are energies contained in the brain due to the presence of Brahman – Chaitanya – the Supreme energy of intelligence. Intellect is only the reflection of Intelligence. So we forget that our hearing, knowing, thinking, etc. speaking, is due to the principles of energy contained in us.

They are fuctioning in our body but we cannot own them. We are not the owners, we are not the directors, we are not the motivators of those. We are users of those energies and whatever happens due to the exercise of the energy is not our doing – is not our acquisition. It is an interaction between the energies inside and outside and therefore it is the glory of life itself - not our acquisition, not our possession but it is the glory of life manifested through us, expressed through us. Glory be unto the Life. But we think it is our glory and we feel that whatever cannot be seen does not exist, whatever can not be heard does not exist, whatever cannot be reached through the word – verbalization does not exist. So the teacher is trying to bring the fundamental truth across to his students that please, you and your deities within you, you and your deities outside of you, are not the source of life expressed through them, of the power expressed through them. The light, the life, the energy, the power, the intelligence is really contained in the Brahman – the unique source of all existence.

We Are Conditioned Expressions Of The Unconditioned

Though it is beyond the reach of your sense organs and your sense energies or your energies of the brain and consciousness, it does exist and you can function because of its existence. You are the conditioned expressions of the unconditioned reality. Well, allright the conditioned energies in our bodies but what about the energies existing in the cosmos? If you will have patience with me, I would like to point out that the energies contained in the cosmos, last couple of centuries, two hundred years or so, human race has been very busy exploring the energies contained in the cosmos, trying to capture them, channelise them, utilize them. It is nothing wrong if they are channelised, exercised for expressing harmony, for generating harmony among the species inhabiting the planet, but mankind felt after trying to capture the energies and being victorious to some extent, we have been diving deep into the oceans even trying to live there, conducting researches there, we have been going beyond the orbit of the earth and exploring the whole solar system – how many solar systems are there in the cosmos, what is happening on the moon, the Jupiter, the Mars, how can we connect the earth planet to them.

We have been trying to use solar energy, lunar energy, thermal energy and we have been attributing those powers to ourselves. How much – to what extent they have been used properly and how they have been misused or abused for the benefit of some and for the destruction of some others is an open secret, it is not the subject of our study. But the energies contained in the cosmos at our disposal - the interaction with those energies has to be directed towards uncovering the mystery of relationship, uncovering the mystery of harmony – between the space and man, between the earth and mankind between the solar system and mankind, the mutuality, the reciprocity, the co-operation, the homogeneity.

Life is an organic wholeness according to the Vedas and the Upanishads. It is non-fragmentable, non – divisible. It is an organic wholeness in which we are and the human race can co-operate with the cosmic forces to manifest, to express that music of harmony that mystery of being together, retaining your own identity. So, do you see that the story narrated by the teacher to the students is not only a make – believe story. It is a symbolical narration of what man does unto himself and unto life.

If this point is clear, let us come to the last part of today's, this morning's exploration of ours.

So let us have, the Upanishads says, let us have the humility first to realize that the energies contained in us for example, the sight – the seeing – the perceiving intelligence. Firstly it is limited and conditioned by our humanness. It is a beautiful conditioning, the humanness, its complexity, its beauty, it is the vehicle for the divine to express itself. It is so eloquent with energies. Other species have energies but the power to be eloquent, to have speech, to form languages, to have music and arts or fine arts. That is conferred upon the human race.

So the humanness is an eloquent vehicle, eloquent in all senses of the term, magnificently suited for unfolding the contents of divinity. We have yet to learn to be human beings, we have yet to be learn to relate even amongst ourselves in a humane way, we have yet to learn to relate to the energies contained in us without twisting them towards indulgence – cult of indulgence or twisting them and distorting through the cult of suppression and represstion. We have to learn quite a lot and living is learning.

So life – the wholeness of life is not limited to what is perceived by us through any of the senses or aggregate of the senses. It is not limited to the words that have been spoken before us and that are being spoken today. The wholeness cannot be equated to the scriptures, even the Vedas and Upanishads or whatever you have – Dhammapada, the Bible, the Quran–e–Sharif, Zendavesta and so on. Even if·you put all the scriptures togethers, what they describe or define cannot do justice to that which is defined or described. So let us realize the independence of the existence of truth or Reality. It is independent of our perception. It is independent of our articulation.

It is vibrating, pulsating in every expression. So it is not only the god, the deity of agni that failed in identifying and understanding the Brahman – the mysterious being –

the mysterious presence that we feel amongst ourselves. You may say, 'I', referring to the ego – the monitor of all psycho-physical functions and yet you are jolly well aware that there seems to be some presence behind the 'I' which is the witness of all cognition, which is a witness all our actions, which is a witness to, of what we do, we think, we speak, we do not speak.

So that presence is felt by us in the moments of love, in the moments of silence, in the moments of peace, in the moment when we are visited by terrible sorrow suddenly, but we forget that and we get self conceited – I have done this, I have acquired, I know, I experience. The teachings of the Upanishad – Kenopanishad and other Upanishads, my friends, are aimed at helping us to see that the fun of life, the joy of life, the beauty of life is in letting the knowledge flow through us without attributing knowership to ourselves. Let the actions flow through the bed of your being – as the bed of the river, let the actions flow through all the sense organs through the brain, through the conditioned consciousness without creating a thinker and experiencer attributing the thinkership to ourselves.

.So rooted in the awareness, may be as a witness to the flow of knowledge, to the flow of Karma – action, to the flow of experiences – anubhuti – realizations. If we can be rooted in the awareness, then the mysterious being, the presence of the mysterious Brahman – the divinity in us will be felt by us. It may not be cognized at the cerebral level, it may not be experienced on the emotional level, yet the whole of our being could get charged with that presence. This is the message I have learnt from this Kenopanishad through every mantra. This is the message Ishavasya had given unto us. Those of you who were with me in Mount Abu years back when we studied and explored Ishavasya Upanishad, you might perhaps remember the mantra,

'Yah asau asau pursah sah aham asmi iti. Vayur anilam amrtam atha idam bhasmantam sariram Om krato smara krutam smara krato smara krutam smara.'

The Upanishad says, "Bhasmantam sariram" – this body is reducible to ashes but inside the body the purusa – the self born – the self – illuminating, self generated entity – the source of life, this 'I', the ego that wants to retain its separate identity is in fact the reflection of that. "Yah asau asau purusah sah aham asmi iti" – the real content of my being, the real essence of my being lies in the divinity of that Purusa. It uses the terms Purusa, Prakriti – you have studied Sankhya.

So whether it is Ishavasya or it is Kena Upanishad, the teachings are the same from different angles. Those of you who were with me when we studied Chandogya for a couple of years in Abu might remember how the rishi Uddalaka asks his son to bring the seed of a banyan tree. The son had asked what is the mystery of life, what is the essence of life and rishi – the teacher – the father says, "My son, find out in the garden outside, a banyan tree and bring me the seed and as this seed – the tiny seed contains the whole gigantic banyan tree – this seed has all - the trunk, the branches, the twigs, the fruit, the flowers, everything. Can you see it?" He says, "No, I don't see any trunk or branches in it and yet it contains". In the same way, the emptiness, the space contains the whole universe and you are that – 'Tattvam asi'. So whether it is Chandogya, whether it is Ishavasya, whether it is Kena Upanishad or any other Upanishad that you might like to study, the teachings are the same.

THE PRAYER

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

Chapter - VII

ENTERING THE DIMENSION OF SILENCE

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Harmonious Organization Of All Instincts

Those who have been with us here from the very first day of our study classes will please recollect that the Kenopanishad is the ninth chapter in the "Jaimini

Brahmana" belonging to Samaveda. In the preceding eight chapters the students have been helped to organize harmoniously the various autonomous systems of their psycho - physical existence. We have referred to the different layers or the koshas of our being and every layer is nearly a dimension by itself having an autonomous system of its own, not depending on other koshas or other layers. For example at the physical level, in the physical organism, we share with the other non human species and our fellow beings the energy of instincts and impulses. There is the impulse of hunger, thirst, sleep, sex and urge for security. These instincts and impulses have to be organized harmoniously with the psychological layer, with the verbal layer, and also with the trans – psychological layer that we had referred to in our previous study classes. If they are not organized they will behave chaotically. If the hunger or the appetite is not observed and understood, if its significance and role in our whole life is not appreciated, if it is not tamed, disciplined, educated properly then the hunger or the appetite can become wild. If it is not satisfied at the right time in the right manner it can consume and it can turn to ashes or burn to ashes the psychological conditionings and make you behave in an un - human way. There is that strong instinct and impulse of the sex, if it is not understood and it is not met squarely, observed its energies, its movements, if it is not educated in decency and dignity, the sex impulse can degenerate into lust, aggressive greed, ruin you and ruin others through you. We are not going to elaborate but all these impulses incorporated in our physical organism have a tremendously important role to play in our life because the physical organism is the foundation.

Briefly we may turn to the verbal dimension. It is a dimension of sound energy. It is an autonomous dimension. As your hunger or sleep or sex do not depend upon your theories and dogmas but have their own independent momentum and velocity, in the same way, the words – the verbalization incorporated in your nervous system, in your chemical system, in the emotional and the intellectual aspect of your being, the movement of words and the movement of sound has to be observed and it has to be educated. Wrong use of verbalization, misuse, abuse of verbalization – the word energy – the energy of the word can destruct you and destruct others. It can hurt, it can humiliate, it can kill, it can excite, it can provoke. Word is a very powerful energy. So one has to educate the faculty of speech and learn to use verbalization in harmony with the inner motivations and also in harmony with the outer deeds or facts of life. Please do see with me, Hatha Yoga for example, specially the first six steps of Hatha Yoga – yama, niyama, asana, pranayam, pratyahar and dharana – they are aiming at purifying and organizing the physical, the biological instincts and impulses, they are aiming at educating and sophisticating, refining the layer of verbalization – the faculty of speech. It is there that Mantra Yoga or Naada yoga can be a supportive measure because they also use the sound energy.

And then, there is the third autonomous system, the dimension that you call psychological – the thought structure. The psychological structure is nothing but the conditiongs fed into us, generation after generation, by the human species collectively. So these conditionings the past – the human past contained in us which permeates the neurological system, which permeates the chemical system, if you would observe as yoga students deeply, you would find the effect of the conditionings on the glandular, the muscular systems, even right deep down to the marrows of the bones. I have felt it necessary to elaborate upon this point because unless the physical, the verbal and the psychological dimensions, structures – their energies are not organized harmoniously into one organic wholeness; the longing – the urge to understand the source of life will not be there. The physical instincts and impulses will drag you towards the outgoing movement of the external sense organs. The pleasures derived from their interaction with the outer world will stimulate excitement, elation, intoxication and the desire to discover the meaning of life, the essence of reality will remain only a weak and fragile wish somewhere in the lanes and bylanes of consciousness. It cannot become a longing because your energies are dissipated in outgoing movements. You have to go through chemical imbalances generated by every experience at the sensual or sexual level and that takes its toll upon the vitality of your being and life.

So the previous preceding eight chapters, they explained how to purify, how to organize, how to harmonise the energies operating at different layers – the koshas of the being and energies that are self-contained autonomous systems. It is like a wheel, within a wheel, within a wheel. They have to be observed, understood, appreciated, organized and educated otherwise an exculsive longing for liberation, a vital longing for discovery of the truth of life is not sustained in your being. The Upanishadic teachings presume that one who is studying them has gone through the process of purification, education, harmonization etc. It is presumed. Please do see this. Otherwise the Upanishadic teachings will remain only a utopia or the privilege of some few gifted people and I beg to share with you that the teachings are for you and me, for every human being provided he eliminates the disorder and disharmony and chaos at the sensory level, verbal level and mental level.

As we are nearing the third chapter and within a week we will be able to complete the fourth chapter also, it is essentially necessary, because you and me, we are students of life, we are students of Yoga, we are interested in personal discovery of the truth for ending psychological suffering. That is our goal. The discovery of the source of life – origin of life – the ground of life because it is only the source, the origin that can be the goal of our life. If the goal of life is non related or antagonistic to the origin and the source of our being, then we will be torn within. Well, with this much backgroud let us turn to the portion that we have to take up this morning.

The Deities Turn to Vayu : (The Story continued)

अथ वायुमब्रुवन्, वायवेतद् विजानीहि किमेतद्
यक्षमिति; तथेति ॥ ३.७ ॥

Atha vāyumabruvan, vāyavetad vijanīhi kimetad
yakṣamiti; tatheti ।। 3.7 ।।

Then it was the turn of vayu. Yesterday we saw what had happened to agni – the principle of fire when it tried to understand that mysterious being – the Brahman. Today, now, we will be travelling with vāyu. The word vayu – the root contained in the word vayu means to travel, to smell, to blow. That is what the air does, the wind does. So, it was the turn of vayu then to approach the Yaksham – the mysterious being, cognise it, understand it and articulate about it.

'Vāyumabruvaṁ, vāyavetad vijānīḥi', 'Oh Vāyu!, Oh the air, the ether, please with all your powers, will you find out the mystery of that being?'

तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति ३.८
Tadabhyadravat, tamabhyavatdat ko'sīti (3.8)

The vāyu went near the Yakṣa – that mysterious being who made its presence felt but did not disclose its form, its nature, or its characteristics. 'Tamabhyadravat' it went near it, 'Tamabhyavadat' that mysterious being said unto vayu, 'Kositi', 'Who are you? What are you?'

वायुः अहम् अस्मि इति अब्रुवन ३.८
vāyuḥ ahaṁ asmī iti abruvaṅ Vāyu said, I am Vāyu.
मातरिश्वा वा mātaris'vā vā (3.8)

अहम् अस्मि इति Aham asmi iti. I am mātarisvā. The word mātaris in Sansrit means space, the emptiness of space – matari. One who travels in the space – mātarisvā – mātaris'vā. So vāyu, as agni had said 'I am jātaveda, I know everything – omniscient by my very nature, now vayu says, 'I am mātaris'vā. By my very birth, my abode is the emptiness of space and I can travel freely everywhere in ākasha – in the space.'

Mātaris'vā vā ahaṁ asmi iti. Yakṣa says,

तस्मिन् किं त्वयि वीर्यंम अपि ३.९
tasmiṅ kim tvayi Veeryaṁ api. (3.9)

'What are your powers, sir? You travel in the air, you can blow, you can smell, yes, what are your powers? What are you supposed to do?', 'Tasmiṅ kim tvayi veeryaṁ api.'

आददीय इदं सर्वम् पृथिव्याम ३.९
ādadiya idaṁ sarvaṁ prithivyaṁ. (3.9)

Mātaris'va says – the vāyu says, "Sir, I can blow anything and everything that is on this planet. I can blow, I can carry – I can carry even smell – that subtle thing which cannot be seen, which cannot be felt except through the nose." "Oh yes, so you can blow, you can travel, you can smell."

तस्मै तृणं निदधाव 3.10
Tasmai trnaṁ nidadhau. (3.10)

The mysterious being put a straw in front of vayu. This is a figurative way of putting things, you know it is a story, for illustrating the meaning – the significance. It is a symbolical story, otherwise how can vayu stand there in fornt of him, you know, please do not take it literally. It is a figurative way, a poetic way of explaining things.

तृणं निदधाव आदस्व इति - trunaṁ nidadhav ādasva iti
Please blow this, carry it.

तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं (३.१०)
tadupapreyāya sarvajavena, tanna śaśākadātuṁ. (3.10)

The vāyu – the mātariśva went towards the straw – the blade of grass with all the force at its disposal and it could not blow the straw, could not blow the blade of grass, 'upapreyaya', went near it, 'sarvajavena', with all the power at its disposal, all strength at its disposal, 'na śaśaka', – could not catch it, could not blow it, could not carry it with it into the space.

तत एव निववृते - Tata eva nivavṛute, - it retired. अशकं विज्ञातुं किम एतद् यक्षमिति - aśakaṁ vijnyatuṁ kiṁ etad yakṣmiti.

'I have failed in understanding, in grasping, in identifying what that mysterious being is. I could not even lift the straw that it had put before me'. So feeling humiliated, feeling miserable, vayu retires.

This morning, with your cooperation I would like to handle the next mantra also, so that we can see the meaning of the two mantras together.

Next, Indra Is Invited

अथेन्द्रमब्रुवन्, मघवन्नेतद् विजानीहि, किमेतद् यक्षमिति;
तथेति ३.११

Athendramabruvan, maghavan etad vijānīhi kimetad yakṣamiti tatheti. (3.11)

It was the turn of Indra. Indra is supposed to be repository of all strength, force and power contained in cosmic energies. So that lord of strength and power – all powerful, was requested to approach the Yakṣa and identify and find out what it stood for. "Maghavan etad vijanih kimetad Yakṣamiti" and Indra says, "So be it. I'll go and try." तदभ्यद्रवत् - tadabhyadravat – it went near; तस्मात् तिरोदध – tasmāt tirodadhe – but what happened as soon as Indra went near the Yakṣa, near that mysterious being, that mysterious being evaporated – just disappeared and then what happened, there,

तस्मिन् आकाशे - ‘tasmiṅ ākāśe’ at that very spot in that emptiness of space,

‘ स्त्रियमाजगाम बहुशोभमानामुमा ँ हैमवतीं   ३.१२

‘striyamājagāma bahuśobha-mānāmumām̐ haimavatīm̐â. (3.12)

In that very place at that very spot in the emptiness of space appeared before Indra a superbly beautiful energy. Because it is energy, figuratively here in the Upanishad it is referred to as Uma Haimavati - the daughter of the Himalaya. Hima is snow. Himavat, Himalaya – the abode of snow. That energy, the daughter of the Himalayas indescribably beautiful – in dazzling beauty of the purity – she appeared before him and said, ‘it was Brahman’. She told Indra that, ‘that Yakṣā the mysterious being, whose presence you were feeling was Brahman’. Now, these are the two mantras, not two in number they may be four or five but these are the two stories that we are going to take up this morning.

Relevance Of The Story To Our Lives

The story you have understood literally – what is its relevance to our lives? What is its significance to our life? The principle of vayu in our bodies – microcosm is what we call prana. We had seen it also in the previous mantras. In Ayurveda it is called vayu. Vata, Pitta, Kafa – different names are given. A variety of names in Ayurveda, then a variety of names in the science of music – Nada Yoga and so on. These ancestors of the Indians were very poetic people, very aesthetically keen people. They loved poetry, music, dance, drama – they loved life. They were worshippers of life. So putting things in allegory, similies, figurative descriptions, poetic suggestions, indications etc.

The Upanishads are full of all that glory. So, prana and this energy of prana is felt by the students of Yoga as a very powerful instrument at their disposal. I am not referring only to Hatha Yoga, or Raja Yoga. The word 'Yoga' is very comprehensive. It has an extensive meaning and there are not less than eighteen varieties of Yoga and for everyone the "Ashtangayoga" – the eight fold preparation or equipement is required. It's a must if you want to study any of the Yogas. So, prana is felt a very powerful instrument and you can educate, channelise every type of prana and through the education, channelisation, utilisaion of prana through the variety of pranayamas and specially through the art of 'Bahir Kumbhaka and 'Antar Kumbhka' retaining the breath outside and retaining the breath inside. Through that, miraculous powers have been developed by people and can be developed and through pranayama oxidizing the blood, prolongation of physical life, occult and transcendental experiences, awakening of psycho – physical energy of Kundalini, so on and so forth.

So people are very fond of asana, pranayam and they develop symmetrical development of their body, awakening of powers, experiences etc. they feel fascinated. There was a time in Europe and America, when I was travelling for twenty five – thirty years, people were very fond of the Hatha Yoga part of it. After having done it for ten years – fifteen years, they began to realize that all these – eightfold path and also pranayama, it doesn't result in what you call 'dhyan' or 'samadhi'.

Somehow the quantum jump into the last stage, samadhi, invincible peace, inner equipoise, "Yogaschitta vrtti nirodhah", that does not result. The vrittis go on creating 'Kleshas' and students of yoga go on suffering mentally though they live physically in good health. So a kind of dichotomy between the physical and the psychological has been realized and appreciated.

Remarkable, because it is the genuine integrity of their enquiry that has enabled the students and teachers of Yoga in Europe specially and to some extent in U. S. A., Canada, Australia etc. but more in Europe.

So now they ask themselves, 'what next', the asanas, the pranayama have given us very much, much more. Many unexpected things have happened, experiences have happened and yet the inner peace, the inner wholeness, the inner equipoise is not there. Why, because that all powerful prana has not been able to lift the straw, which is the ego, in our human life. That ego is a straw – it is a blade of grass because it has only conceptual reality. It has not got any factual subtance as the external sense organs have. You have limbs, you have nose, eyes, ears. Then you have the sight, the hearing – the audition, you have the articulation but they have substance – physical substance – factual content. But ego has only a conceptual content – it is an idea. It is a conceptual monitor. It hasn't got – it is not a limb, it is not a sense organ, it is not like brain, the lungs, the heart. So all the powers derived through asanas, pranayama, pratyahar and even dharana – the science of concentration, where the Mantra Yoga, Nada Yoga have been used at least in the Oriental world to cure physical sickness, to cure even psychological sicknesses, imbalances, for purifying, the Yagnyas, all that has been used and yet all that – those sacrificial rites and those eightfold, no rather sixfold, steps of Yoga they have not enabled us for the liquidation of that imaginary entity.

Do you see what the story signifies for us? – that you may do things, not that they should not be done, but the purifying, sophisticating, refining the physical – the verbal systems of our being, the layers of our being, do not enable us to uncover the secret of Reality - the meaning of life. This is the significance of the first part of the mantra.

'Brahman' Cannot Be Captured By Brain And Mind

Please turn with me to the second one. Indra, in our case, in our life, indicates the complexity of the mind and brain together. In one word, in Sanskrit language, they would call it, 'Buddhi'. So intellect as the faculty of the cerebral organ and mind with all its conditioned energies, Indra represents the complexity of the mind and brain together; so Indra had gone there to understand the mystery of the being – the Brahman and that is what we do with our brain, with our buddhi, with our mind. We feel that the mystery of life can be uncovered through mental movement, through the movement of the brain – the intellect, it can be captured in a word, in a thought, that it can be captured in our experience. So the mind tries; after the speech, the perception, the prana. Now it is the mind that has come into the field for identifying the Brahman, naming it, recognizing it and uncovering its mystery or meaning. This is where the human race stands today, after having achieved the marvels of science and technology, high technology with the help of nuclear energies, electronics and so on. The human brain, the human being somehow even without uttering it to himself or herself, there is a conviction inside, that the Brahman – the Divinity must be and can be captured with the cerebral movement or a mental movement. The brain – the mind wants to objectify the Brahman, create a subject object relationship with it in order to say that I know it.

तस्यामतं यस्य मतं यस्य वेद न वेद सः - tasyāmataṁ yasya mataṁ yasya veda na veda saḥ. (2.3)

We have, in the second chapter we have seen that the one who says he knows, knows not and one who knows that he knows not, seems to be knowing. So what happened here – the mind with all its powers including the brain, all its powers, tried to approach the ultimate Reality – the Brahman – the Divinity with the help of word, with the help of thoughts, scriptures, experiencing powers, occult experiences etc. etc. and to the great surprise of the mind and brain the moment it tries to think about Brhaman it gets lost into silence, because Brahman cannot be an object of thought, it can not be an object of perception. It cannot be an object of audition, it cannot be an object of articulation or speech. It cannot be an object of conception. You cannot conceive about it. You cannot describe it into a word. You cannot convert it into an idea. So the mind stops, because the Brahman, the Divinity disappears. It defies the touch of thought and word verbalization. That is what is figuratively suggested that the Divinity defies verbalization. Divinity defies your perception. All your relative faculties with their conditioned energies are irrelevant for the contact with that.

With A Pure Motive Humility Arises

If the mental efforts and intellectual efforts have an integrity, if they are for learning and discovering, at least the motivation is pure and not polluted with ambition:- with acquisitiveness, with greed etc. comparative ambition – others have had it, I must have it – why not I! You know, out of jealousy, out of comparison, out of competition! When the mind realizes, when the brain realizes that all its movements are futile, unrelated to any further exploration, then a genuine, very precious humility arises in the mind.

We will turn to those mantras tomorrow, what happens to the Indra etc. But let us finish with the symbolology and its significance in our daily living. We are here to learn, we don't want to become philosophers and give lectures about Upanishads. You and I are interested in living and discovering the essence of life for ourselves for the 'Klesha Mukti Kaivalyam state' of our life and consciousness.

So the moment it is realized by the buddhi – the brain and the mind together, that its movement is unrelated, irrelevant, meaningless, futile, it stops. The stopping, the discontinuity of the mental movement is what is implied by the word humility. So it stops, it discontinues its movement and yet remains open. If it discontinues its movement out of frustration then it will be closed in. Nothing further can happen. But in quietly discontinuing the movement there is the receptivity. Humility is nothing but openness and receptivity towards life. That is what we call Silence – mounam.

You remain empty because your movement in any or every direction is going to be irrelevant to the exploration. It will give you the gratification that you are moving but it is a meaningless movement. So the discontinuity of the intellectual and mental effort, mental movement, results in an openness and receptivity which is called humility. It has tremendous dynamism and there,

उमा ँ हैमवतीं बहुशोभमानाम स्त्रियमाजगाम तस्मिन
आकाशे - ३.१२

Umaṁ Haimavatiṁ bahuśobhamānāṁ striyamājagaṁ tasminākāśe (3.12)

--- in that space, in that ākāśa superbly beautiful and pure energy is felt by Indra - is seen by Indra, figuratively in the form of Uma - it is mentioned in a female form because the word energy indicates female gender – that is poetry. Energy is neither male nor female but poets can take liberty, can't they? So in the discontinuity of the mental and cerebral movement, in that space of emptiness within you flashes an energy as pure as the snow as if it is born of the Himalaya – Haimavtim, daughter of Himāvat – the abode of purity. The literal meaning of the word Uma or Haimavati or Gauri is literally purity – sheer purity – utter purity. As the snows are without blemish, so was that energy.

Pure Energy Appears When All Effort Ceases

Now why are they calling that energy pure like snow unpolluted? Because it is not touched by human thought.

It is ever virgin. Look at the beauty of it. My words are prosaic, they cannot be as poetic as the Upanishads, so I don't know how to bring that beauty to you. The energy – the Divinity is untouched by human conception, human thought, human articulation, be it even the words of the Vedas or any other scriptures and therefore it is pure and unblemished like the snows, as if it is born of the purity. It is the daughter of purity. Now do you see the relevance to our lives that there comes a time after educating, refining, sophisticating, organizing, harmonizing the energies contained in our psycho – physical being. Refining, sensitizing the brain – the mind, there comes a moment where all our conscious efforts have to end or discontinue. The Upanishad – now we will be taking up the fourth chapter. So the Kenopanishad which is primarily, basically meant to reveal the secret of Brahman – the secret nature of ultimate reality is preparing us for that discontinuity of all our efforts.

Every effort stinks of acquisitiveness, every effort at its base has some trend and trace of acquisitive tendency – wanting to acquire – transformation to be acquired, Samadhi to be acquired, niravana to be obtained and that tendency retains the duality – you remain the subject. So, as you cannot climb on your shoulders, you cannot objectify your own essence. So Upanishad is preparing you and me for that magnificent dimension of silence which is as pure as the snows in which, in the womb of the emptiness, is contained the Divinity. For our daily living, in the openness, in the receptivity, in that relaxed emptiness, not the tension of expectation because expectations are based on the known; they are a movement of the known in the known, please, so, when these is no tension of expectation, no impatience of acquisitive motivation, when there is the grace of relaxation, thus far and no further are my efforts or movements relevant to the exploration, so let there be an exploration through non action, non motion, not getting closed in. Non motion is not getting closed in. Non effort does not imply isolation, you are open, vulnerable, receptive, alert but not active, alert but not attending, observing, looking for.

These Upanishads enchant me because thousands of years ago, the sages could penetrate the depth and soar high into the secrets of cosmic reality and thanks to the sages – rishis who have handed down that wisdom to us through their verbalized texts and through the words – the mantras, the Richas, is filtered the nectar of their realizations. So the mind seems to be superior to the prana, to the speech, to the perception, to the audition because it is subtler than them. It can function without sound, it can separate the word from the sound and travel with them and so on. So the last instrument of exploration has beautifully and gracefully relinquished movement and effort. That is the point at which we conclude this morning's class and we shall meet tomorrow morning again, to see what this graceful relinquishing of one's own movements, powers and energies does to us.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahma nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ। Om śāntiḥ।Om śāntiḥ.।

Thank you for your cooperation.

Chapter - VIII

FEELING THE PROXIMITY OF BRAHMAN

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

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Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

When Effort Ceases, Pure Energy Manifests

At the end of the third part of the Kenopanishad, we had arrived at a point where the mind – the brain had relinquished all activity, all effort and had relaxed into non action, non movement. Due to the discontinuity of mental movement there was space – emptiness and in that emptiness or space came a flash of awareness dazzlingly brilliant like a lightning manifesting itself through the darkest clouds in the space of skies. The mind, the brain were illumined by the flash of that brilliant awareness. I wonder if some of you have been in any tropical country in the midst of rainy season. The skies get filled by dark grayish clouds, sometimes jet black clouds and one feels that one can't see anything, one can't go anywhere. Darkness envelopes and renders you directionless, nearly motionless and suddenly dazzlingly brilliant lightning shines through that darkness and illumines the whole space for you. The rishi, the sage of the ancient times must have witnessed the beauty and the brilliance of that manifestation of lightning. He is describing the energy of awareness. He is giving an analogy of a superbly beautiful, supremely beautiful woman. He is giving an analogy as if it was condensed purity : Uma, Haimavati, born of the purity of snows, as if that energy was a frame of condensed purity. It was majestically beautiful. The poetic description is due to the phenomenon that intelligence is not born of any conditionings. It is not a psycho – physical activity. It is not a faculty of the brain. The awareness, the intelligence that shines brilliantly in the emptiness of space of your consciousness, in the state of meditation – that flash of awareness, now is revealing the truth.

Now, we shall this morning take up the fourth part of the Upanishad.

सा ब्रह्मेति होवाच; ब्रह्मणो वा एतद् विजये महीयध्वमिति;
ततो हैव विदाञ्चकार ब्रह्मेति ॥ ४.१ ॥

Sā brahmeti hovāca; brahmaṇo vā etad vijaye mahīy-
adhvam iti; tato haiva vidāñcakāra brahmeti ॥ 4.1 ॥

That is the first mantra of the fourth part of the Upanishad. Saā - that brilliant energy, Uvāca - communicated. It is, for the sake of illustration that the anology is used, that the figurative poetic diction is used and we have to decode the words, 'uvāca', 'uvāca' in your English translation must have been translated as "She spoke – energy spoke." Now, 'vak' is the original word from which the word 'vāṇi' and 'vaca' are derived. Please note, specially the students of Yoga should note it that, 'vāk' does not mean 'to speak'. The original Sanskrit root means to communicate; and speech – verbalized speech created and constructed by the human species is one way of communication.

Words Not The Only Means Of Communication

The spoken word is not the only path of

communication, channel of communication or faculty of communication. We have to distinguish the faculty of communication from the limited and conditioned channel of the spoken or the written word. So 'vāk' is the source, 'vāni' and 'vācā' they are conditioned energies, they have been conditioned by the human species, marvellous engineering of the sound energy. So, they constructed words out of sound, connected the words and organized ideas. They derived and deduced conclusions. They formulated theories and the whole verbalized literature, scriptures or literature etc. But here, we have to understand the word, 'sā hovāca', that energy communicated. Human beings are inclined to believe as if the spoken word or the measurements that they have constructed is the only way of communication. It should not be difficult for the students of yoga to realize that existence has its own essence. There is a form and there is the content. As the water contains electricity, as the earth contains gravity – gravity is the essence of the earth, solidity is the form and gravity is the essence; fluidity of the water is the form, electricity is the essence; light is the form but the existential essence of the sun rays and the sun is nutrition – healing – nutrition etc. In the same way the whole existence, the cosmic existence has an essence and that essence communicates with us through its presence. I call it the language of the presence. Please do not think that it is something, mysterious that one is talking about.

Supposing you have certain tensions, clashes or conflicts within you, the whole being becomes tense and then the presence of the individual communicates that tension without a word. The presence communicates it. Supposing you are very happy - joy bubbling in every pore of your being, without a word, your presence communicates the inner elation, the inner joy, the inner happiness. Supposing your whole being is harmonized, there is a harmony within you of the physical, the verbal, the mental and the supramental dimensions – the 'pancha koshas' of your being, then you do not have to say a word, but subtle vibrations of peace emanate from your being. I hope you get my point - that communication does not have to depend upon the spoken word. The presence communicates and if you have the receptivity and sensitivity to feel that communication then you get into communion with that essence. Communication is the channel. The presence is more eloquent than the words put together. The gestures, the words, the glances all put together haven't got that quality of virgin eloquence that pristine eloquence that you carry with your whole being.

Chapter-VIII

The Victory Is That Of Brahman

'Sā Brahmeti hovāca' – that flash of awareness communicated to the mind, that was totally relaxed in non action, that it was Brahman, that the victory was due to Brahman. "Brahmaṇaḥ eva etad vijaye mahiyadhvaṁ", you were all elated in the victory, the glory attributing it to yourselves, your powers, your qualities, your excellences, but all the powers residing in you, - the excellences occupying your form are due to the essence of existence. They are due to the Brahman – the Divinity of Life. Now, the victory of all the deities! Please remember what was said about the deities, the energy centers contained in us, the source of energies contained in our external sense organs. So agni is the deity, the energy contained in the sight resulting in perception. Agni is the principle, the energy occupying your vocal organs. So agni is the deity of speech, of perception. Prana – vayu, is the deity behind all movements, actions in your body through external sense organs or internal sense organs. Now that awareness is saying to these deities of agni, prana, vayu and also Indra – the mind, the brain, that awareness says that all the excellences, the powers residing in you are due to the existence of the Divine.

Life is Divinity

My friends, according to the ancient Vedas and Upanishads, Life itself is Divinity. Divinity is the existential essence of life. It is not apart from life. It does not reside somewhere in an abode of separation conducting, regulating, modulating from outside. It is within Life. Life is not only Divine, Life is Divinity. If you say life is divine then you consider that divineness as the attribute of life. But the sage is trying to teach us that divinity is the essence – the substance of life, of every expression, not only of the human life, but of every expression of life. To feel the divinity contained in the mountains, their majesty, their steadiness, the fertility contained in them; to feel the divinity in the flowing streams and rivers, and the majestic oceans; to feel the divinity in the blades of grass, saplings, trees, plants; to feel them, to feel that in the birds, creatures – you know, if you have a sensitivity then all of them will communicate to you through their presence. They will teach, they will reveal.

So awareness that supreme energy of intelligence – that universal or cosmic consciousness, that supramental consciousness, people have given different words to it, the Upanishads call it Brahman – that which is ever virgin, that which is ever fresh, that which is ever creative, ever uncovering its essence through emanations and receives the emergences back, allows them to merge back into itself. So that flash of awareness is telling the deities of agni, vayu and mind that, 'the victory was not yours. The glory that you attributed to yourself that you were doing good and you have won victory over the evil, it is a misconception'. It is a misperception. All the energies are there because of the Divinity.

The Role of Human Beings

And then what is your role? What is the role of the deities? What is the role of the human being? It is left to us to exercise those energies in a harmonious way, to manifest the inner harmony – the principle of harmony in life. It is left to us, it is our privilege to exercise them in harmony. First you become a whole human being by harmonizing the physical, the verbal, the mental, intellectual – no inner conflicts, no incompatibilities, no contradictions, no tensions. You become a wholeness as the cosmic life is a wholeness, your being also becomes a demonstration of that wholeness, a manifestation of the wholeness. You know, spirituality is the science of wholeness, where there is the principle of harmony, reciprocity.

So exercising our energies, organizing them so that they breathe reciprocity and not confrontation; mutuality and not contradiction, that is left to us. But if we attribute the glory when we exercise the energies harmoniously, when all our movements, actions, deeds, are the emanation of that inner wholeness – inner peace – expressions of that inner harmony, then what you call 'good', results. The good in life – the goodness in life with ourselves, with others, with the nature etc. Goodness is not an abstraction. It is the result of harmonious organization of energies and exercising them without fragmenting.

Victory Of 'Good' Over The Potential Of 'Evil'

We are arriving at the end of this Kenopanishad to the depth of the teachings. Kenopanishad is one of the most important Upanishads, second only to Ishavasya, which is trying to reveal the secret of life. So the word victory comes, 'Bramaṇaḥ eva vijaye mahiyadhvaṁ". It is victory of Brahman. So the question will arise in your mind what is there to become victorious – victory against whom – victory over whom? It is the victory of the good over the potential of evil contained in us. It is our victory over ourselves. When the energies are not harmonious, when there is conflict, contradiction, when there is misuse, abuse of energies, you can misuse, abuse biological implpulses and instincts, you can misuse, abuse psychological conditionings: the knowledge, the experience, the defence mechanism, the pattern, the codes of conduct fed into you.

There is the possibility of misusing, abusing, twisting, distorting, and then through that distortion, through that twisting, through that disorder you become an instrument of evil force. Evil does not exist independently. The Vedas, the Upanishads do not recognize a separate devil – a satan from a separate personified god. That duality is not accepted.

The Upanishads, the Vedas proclaim the non duality of life in every possible way. They proclaim the unity, the non – duality, the advaita. So it is a victory of the good over the possible evil. Goodness and evilness are within us. The human beings are privileged to have both, maladjustment, twisting, distortion – you become an instrument of evil force – the evil will express through you and if they are harmonized, if a lovely organic wholeness is allowed to develop, then you become an instrument of Good forces. Please do see this.

"Sā Brahmeti hovāca tasyaḥ Brahmaṇo vijaye mahiyadhvaṁ iti"

When this truth was revealed by the eloquence of that flash of awareness, then the mind the brain learnt that it is the Brahman which is the source of their energies and excellences and it is the Brahman that is the substance of their energies, powers and excellences and it is the cause of every good that results from the movement of their energies.

"Tato haiva vidāñcakāra Brahmeti". 'Vidāñcakāra' is a typical upanishadic expression.

'Knowing' And 'Learning'

The Upanishad doesn't say, 'the mind came to know what Brahman was. Now here again we will have to differentiate. As we differentiated, discriminated, communication from speech, we will have to distinguish and discriminate 'knowing' from 'learning'. "Tato haiva Vidāñcakāra Brahmeti" – then only – 'tato ha eva', very significant terms. The mind then only learnt that Brahman was the cause, the source, the origin, the substance, the goal of life. Mind did not find it by its efforts. The mind or the brain independently of Brahman could not discover the mystery of the meaning of life. The mind could not discover, obtain, acquire, achieve. When the mind makes an effort, it results in knowledge. The mind, the brain requires words sanctioned by the past, standardised by the society, organized by the collective human effort, then only knowledge results. The mind can know, it can acquire. Learning is not an acquisitive movement, knowing is. You acquire knowledge, you acquire experiences. It is a movement of the conditioned energy within the frontiers of the known. So the mind and the brain had learnt.

The truth of life, the Divinity of life defies human thought, human conception, human articulation, human experiencing. So the sage says, "tato ha eva" – then only. "Tato haiva Vidāṅcakāra" Vidāṅcakāra – learnt, learning; tato haiva – when only the conscious efforts were relinquished. When you let go the conscious effort at knowing or experiencing or doing, then only the truth is revealed to you in a flash of awareness like the flash of lightning illumining the whole sky. So it learnt, it did not come to know. Awareness is not the result of knowledge. Awareness is not produced by any Karma or action – tantra, mantra, yajnya, yāga, sacrificial rites and everything. They have their own utility in their fields but they do not cause the revelation and I think, in not only in the vedic texts but scriptures of every religion the word revelation comes. It reveals itself unto us. Some call it the grace descending, some call it revelation dawning upon the consciousness and so on. So this word 'revealed' – Truth is revealed, not conquered, not obtained, not acquired, not achieved, not attained.

"Sā Brahmeti hovāka Brahmaṇa vijaye mahiyadhvaṁ iti tato haiva vidāncakāra Brahmeti"

Then only the mind, the brain learnt due to the revelation that it was Brahman and not themselves that had brought about the goodness in life, the victory of the good over the evil and so on. If this is sufficiently clear, let us turn to the second mantra.

तस्माद्‌वा एते देवा अतितरामिवान्यान्‌ देवान्‌, यदग्निर्वायुरिन्द्रस्ते
ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्‌ प्रथमो विदाञ्चकार ब्रह्मेति ॥ ४२ ॥

Tasmād vā ete devā atitarāmivānyān devān, yadagnirvāyurindraste hyenannediṣṭhaṁ paspar śuste hyenat prathamo vidāñcakāra brahmeti ॥ 4.2 ॥

Agni, Vayu, Indra - More In Proximity To Truth

Tasmāt – that is why – hence; ete devāḥ – these deities of agni, vayu, indra – the fire, the prāṇā – vayu – prāṇā – air, and the consciousness – conditioned consciouness functioning through the brain, when the conditioned consciousness operates through the brain the Upanishads use the term buddhi. When it does not require the operation of the cerebral organ then it is called Pradnyā – Intelligence. (How I wish I could keep my students with me for one year so that I could show them the glory, the wealth of Sanskrit language!) Intelligence – Awareness – Pradnyā which does not have to depend upon any human sense organ, which is not a part of our inheritance, which is the essence of Life, and 'Buddhi', the consciousness which you call the mind – consciousness functioning through the brain. If the brain gets damaged, mutilated then all the knowledge that you had acquired cannot manifest itself.

So it depends upon a sense organ. Pradnya does not have to depend upon the brain. Well, 'tasmāt ete devāḥ' – these deities, which deities? – agni, vayu, indra – fire, air and mind. They are superior to 'anyan devan'. These deities, these energies are superior to other energies at our disposal. 'Yat anyat agniḥ vayuḥ indraḥ:'. Why are they superior to others? 'Te hyenat nediṣthaṁ pasparśuḥ', these three deities, these three energies could get into the proximity of that Brahman. They could get near. They did not understand it.

The truth, the mystery was not revealed unto them – agni and vayu, but they could get into proximity – they could go near it. Now, what does this mean, agni or vayu getting nearer to Reality than other energies or deities? Agni is perception. What is the other energy available to us? - hearing, śrotraṁ. You remember the second mantra, of the first chapter?

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'śrotrasya śrotraṁ manaso manoyat vācoha vācā prāṇasya u pranaḥ cakṣuṣaḥ cakṣuḥ paśyanti dhirāh pretyāsmāllokat amṛtaṁ vindate' etc.

Śrotrasya śrotram. We have the ear, the audition. The spoken word heard by you, the spoken word written and read or perceived by you. It is a difference. So hearing does not carry you in the proximity of the Reality.

"Nāyamātmā balahinena labhyaḥ na medhayā na bahunāśrutena' – Bruhadaranyak Upanishad.

This ātmā, this Reality cannot be reached, bahunāśrutena, by a scholar, by a well read, well educated, sophisticated person. The word that you hear cannot reveal its meaning to the extent that when you perceive it directly, it is revealed to you. Let us take an example: you read in a book of psychology or you listen in a talk given to you by someone on human mind, that mind moves all the time incessantly. It is moving and it brings back memories of the past or it runs towards the non-existent future etc. etc., you read it. This remains a theory or an idea for you out of the book on psychology.

Personal Discovery Leads To Understanding

In order to realize, to have a personal first hand discovery of the fact, you will have to observe the movement of your own mind - that personal first hand perception of the fact, encounter with the fact; then you have a different relation with the meaning of the phrase, 'the mind is moving', because you have seen it. The word that is heard hasn't got that dynamism which the direct perception through an intimate encounter with the fact gives unto you. So the agni – the principle – the fire – the perception, is superior to audition. 'ete devāh anyāt devāt' more than the other deities or energies at our disposal, they are superior. They have more excellence not in the sense of hierarchy but in the sense of quality, the discrimination, distinguishing, discriminating one from the other. You must have seen in your life too that when you yourself read something and then you observe the truth of the fact, the word written in a book or spoken by someone gives you information. Information is not knowledge. Information does not constitute knowledge. Information cannot and does not result in understanding. But then you read, again information - but more powerful. It captures you because you have read but then you take a step further. You observe the fact – you say, come on, let me watch my mind, sit down and see what happens, and then you see how the mind moves faster perhaps than the ray of the light and hops from one to the other subjects – how it moves backward, forward, past, future etc. When you observe that, then it is not a knowledge born of audition, knowledge born of dry perception, through a word, but it is a living contact throbbing with dynamism due to the encounter. A living encounter with a fact teaches you much more than hundreds of books can ever do.

The sages of ancient India throw a challenge at us for direct encounter with life – the movement of life – direct communion with life, not relying on the communication- the second hand – the third hand. So I have just elaborated one point, why agni the principle of perception is called superior or more in excellence than audition. Take another example – there is the earth element in us. We have seen the perception, the agni principle. But along with agni, vāyu, we have ākāśha, we have prithvi, we have jalam. These are all terms you are acquainted with. Prithvi – that allows us to smell, that allows us to touch other objects and you get to some extent, you get knowledge out of touching it with the external senses, the hardness, the softness, the heat, the coldness, the bitterness, the sweetness. You know – through tasting, touching, through smelling etc. But when the pranas move – the vayu tatva, we have seen agni, now we are turning to vayu – Agni, Vayu, Indra. 'nediṣthaṁ pasparśuḥ' they saw the Divinity from proximity. They felt it from proximity, the others cannot feel it, they cannot go as near as the agni or vayu can take you. Now, pranayama – one who studies pranayama, the varieties of pranayama, then that exercise – exercising the prana – the vayu element in you. All the five pranas are indicated by the term prana – prāna, apāna, vyāna, samān, udān etc. So, when you exercise the prana energy scientifically, then in the interval between two breaths, whether through 'bahir kumbhaka' or 'antar kumbhaka, in that interval, the feel of reality is much more intense than when you touch it – touch an idol, worship it, garland it, do the aarti, the pooja – the feel that you get.

He says the feel given by prana being more subtle, is nearer to the truth than the feel of the Divinity given to you by touching through your hands, through your eyes. So the vayu tatva – the prana principle takes you nearer to the reality than the prithvi tatva.

"Annyadev agnir, vāyur, indraḥ tehi enat nediṣthaṁ pasparśuḥ". 'nediṣthaṁâ – proximity, nearness, 'pasparsuh',

– they had a feel of it. Now here again you will have to work a little hard with me.

The Ageless 'Witness' Different From Body And Mind

As you are having patience, let us look at the word 'pasparśuḥ' – touched it, felt it. In our life without reading any books on Vedas or Upanishads, it is our common experience – what is our common experience? – that though we know that – I have a body, I have a mind, I have an ego, there is a vague feeling born with us, in us that there is something more to us because when you say, this is my body, surely the principle that says, 'this is my body' has independent existence of the body. When you say, 'my mind, 'my ego', what is the principle that is a witness of the ego and its movements? There is a principle. You may not know it, you may not be able to define it, you may not be able to describe it, but there is a vague feeling. The body grows older. You must have watched, there was childhood in your body, then the youth in your body and with some elderly persons how the adulthood blossomed in the body and then gradually also old age entered from the backdoor. It is the back which registers old age first so I am calling it "backdoor".

Well, if you have seen that, there is a vague feeling that your body has become old, not you. There is a feel of agelessness to that witness. The mind gets angry, you say 'I was angry', but who perceived the anger? What was the principle that was witnessing the movement of the mind getting angry, mind getting violent or the speech getting violent? We may not know the essence of that but there is a feel. It does not depend upon education, reading, writing, three 'R's, nothing. Everyone is born, the conditioned energy of mind and ego and there seems to be an unconditioned energy which is ever vigilant even when you go to sleep, that ageless-that presence - that 'I-ness' – that witness is protecting you like a guiding, guarding angel, while you are sleeping.

In the moments of love, when the ego does not function, that 'something' operates and you don't mind being in full abandonment, devoting, dedicating everything to the beloved, otherwise ego has all activities acquisitive but in the moments of love, ego gets brushed aside and there is an urge to pour your whole being into everything that you do for your beloved. How is that possible? So, the rishi says there is a vague feeling like a mist prevailing between that reality and ourselves and some energies in us take us nearer to that. The mist becomes thinner.

You read books, you listen to talks, you move with the nature and you feel proximity to that something which is ageless, which is nameless. When you have the feeling that you are not getting old, body gets old, the body is male or female, the mind has responsibilities –social responsibilities, responsibilities of the family, organization etc. you feel as if they have the maleness, the femaleness, the Indianness, the Englishness, the Dutchness, the Italianness etc. But it transcends - it transcends all limitations, transcends all divisions, descriptions, but it is only a vague feeling.

More Proximity - When Outgoing Energies Are Contained

That is why it does not become a source of energy for us-vitality for us, that does not become a motivation force because it is vague. Agni and vayu reduce the vagueness and the mind when it relaxes into non – action, when it relinquishes hold on every manner of effort then in that majesty of effortlessness, in the state of meditation, there is much more proximity than even the perception or the pranayama and the energies released by pranayama. Those who do yoga and those who do pranayama know how the latent energies contained in the muscular, the glandular systems even the neurological or the chemical system – those energies are developed. Supposing a person who has not studied yoga is fasting and a person who has studied yoga and also has learnt pranayama, then with the help of pranayama one can have nutrition directly from the cosmic energies even while one is fasting. A yogi will feel nutrition even while fasting while the other person who has not studied yoga does not know how to convert the cosmic energies of air, water, space, sunshine into our nutrition – he will not be able to stand the fast that much. The glandular, the muscular, the neurological, the chemical energies latent and dormant in us – they get activised. This is an experience of any one who studies Hatha Yoga, Raja Yoga and if you enter into meditation.

And all the outgoing energies, the external sensory organs, the internal senses, the thought energy even when thought moves, it takes you away from your essence. So all those out – going energies are contained in themselves. "Ātmani ātmanā eva tuṣṭaḥ", they are all contained, they are grounded at their source. Then the division between the Divinity and the material, the physical, the biological diminishes to minimum. So he says, agni, vayu, indra 'nediṣtham pasparśuḥ', they felt the proximity of that Divinity which was vague to other sense organs, to other deities and therefore through that proximity "Prathamā vidāncakāra Brahmeti", that is why they could learn, they could go through the phenomenon of learning. The revelation took place to the mind – unto the mind. So, 'Prathamāḥ' – first of all, the mind in its Silence feels the proximity to the Divinity. If the perception of a fact – the encounter with the fact itself is gone through, then you feel the proximity with the truth behind the fact, not when you hear the word but when you see it.

I do not want to tire you more. It has been possible for us to take two mantras today.

'Sā Brahmeti hovāca tasyaḥ Brahmaṇā eva vijaye mahiyadhvam tato haiva vidāncakāra Brahmeti' (4.1) and

'Tasmāt ete devāḥ atitarām anyāt' (4.2)

They had therefore – these deities of agni, vāyu and indra have excelled – surpassed other deities. They felt the proximity. They may have touched it negatively but they have felt the presence before the other deities or the sense organs could feel it.

I am sorry if I have tired you this morning. But we are coming now to the last part of the Upanishad and I am afraid we will be working hard on Monday, Tuesday, Wednesday also and we might require two sessions a day, next week three days, so that if you have any questions to ask, then Monday, Tuesday and Wednesday afternoons could be used for questions – answers or whatever – the way you would like to use them. Thank you for your co-operation.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Chapter - IX

REVELATION ONLY THROUGH GRACE

Resume' Of The Earlier Mantras

Those who have been attending the classes from the very first day will have to take a brief resume introspectively of what we have gone through in the first three chapters or parts of the Upanishad. It is very necessary to recollect where we began and how we proceeded.

Upanishads are dialogues between the teacher and the pupils. The dialogues are meant for the revelation of the ultimate truth to take place through the interaction between enquiry and understanding. The pupil had asked the teacher, "Kenṣitaṁ patati preṣitam manaḥ Kena prāṇaḥ prathamaḥ praiti yuktaḥ". By whom are the sense organs and the senses motivated and directed towards their respective objects and the teacher says, "Śrotrasya śrotraṁ manaso manoyad vāco ha vācam sa u prāṇasya prāṇaḥ". – It is the ear of the ear, mind of the mind, essence of the sight, the vitality of the vital force and so on.

The pupil says and asks how do we reach that ear of the ear and the eye of the eye and prana of the prana and he gets the answer from the teacher "Na tatra vāk gacchati" – the speech cannot reach there. "Na cakṣumsi paśyanti – the eyes cannot perceive it, "manasā na manute" – the mind cannot conceive of it. The pupil says, "But then what – how did your teacher teach you? How will you teach us?" And the teacher in humility says, "Na vidmo na vijānīmo yathaitadanuśiṣyāt" – we don't know and we do not know any technique or methodology to impart that teaching. "Oh!" says the pupil, "but your teachers must have taught you some way or the other and the teacher agrees and he gives the instruction through analogies, figurative stories, similes, illustrations etc.

For understanding the analogies and the stories narrated in the Upanishad, let us remember that the Upanishads proclaim the unity of life – the unity between the cosmos and the individual, the macrocosm and the microcosm. So in the second chapter the teacher explains how there are parallel forces operating in the cosmos as well as in the individual, that is condensed cosmos. The microcosm is the condensed macrocosm. Everything that is contained in the cosmos is contained also in the individual. So the parallel is described in a suggestive way in the second chapter that there is the unmanifest non-differentiated source and substance of life which the sages call Brahman or Divinity. Then the unmanifest and non-differentiated source of life, the essence of existence manifests itself in the form of principles of energy, which are clled "Tatvam". The five principles of energy – earth – prithvi, water – apaḥ, air – prāṇaḥ, fire – agnih and space – ākāśa. So the unmanifest has become manifest and yet it is undifferentiated, all the five principles permeating every expression of life. As we have in our being the unmanifest source of our existence the Ātman, in cosmos they call is Brahman, and in the human body they call it Ātman – the Supreme intelligence, Chaitanyam, Acharya Shankara calls it Samvit. I am addressing these words specially to my students of yoga who have been studying with me for the last many years. So parallel to the Brahman is the Atman. Then the undifferentiated manifest principles of energy or the panchatatvas are common to the cosmos and to our body. They are common, parallel forces functioning, interacting in the cosmos and in the individual. Then comes the differentiation. Uptil now unmanifest non-differentiated, manifest differentiated; now come with me to the third layer. We have spoken of the five layers in our 'pancha koshas' in the human body, there are 'pancha koshas' in cosmos also.

So the third layer comes to the differentiation. The principle of earth has differentiation like the mountains, the valleys, the ground – even ground, uneven ground, rocks, stones, pebbles, clay and in your human body the earth principle becomes the bone structure and the covering of the muscles and the glands etc; the principle of water becomes oceans and rivers, as in your human body the principle of water takes the form of blood, perspiration, tears, urine etc. They have the principle of fire – agni in the cosmos. The differentiated form is the sun, the moon, the lightning, the fire contained in the womb of the earth, in the depth of the oceans, in the space of the skies and in the human body the principle of agni – fire becomes the sight in your eyes, the flame of appetite in your stomach, the digestive organs. It becomes the heat in your body, it becomes the speech for your articulation etc. In the cosmos is the skies – the space – akasha and the same principle of akasha takes various differentiated forms in our body. It takes the form of all the cavities contained in the body and it takes the form also of sound. Sound is the extension of silence.

We have no time to go into the elaboration of these parallel forces but the second chapter of Kena Upanishad illustrates the parallel the 'panch koshas' very vividly and in the third chapter comes the analogy, illustration in the form of a story. In the Upanishads you will find two things, one, their teaching, the essence as we had seen yesterday – the unity or the non-duality of life is the essence of teaching and the second aspect of Upanishads is instruction through analogy. Teachings refer to the basic, the fundamental existential essence and the analogies, the similes, the stories etc. they are for instructing.

The instructions are wrapped up in the stories because the Rishis were teachers par excellence. They never forced or imposed directly. They suggested – their instructions were indirect, suggestive, poetical. So the third chapter contains the story of how agni, vayu, indra tried to approach the mystery – the secret of truth. They had a feel of it. They tried to make conscious efforts and they failed miserably. The mind nearly lost its movement and when the conscious movements of the agni, vayu, indra, the fire principle behind perception and articulation, speech principle behind the prana the vital forces operating in the body and then the principle of mind which enables us to think, to conceive, to deduce conclusions to imagine, to remember etc.

The conscious efforts of all these – they have not referred to all the five, they have given illustration and instruction through mentioning the three important principles calling them deities and when they failed, their movements were abandoned and then the Reality of Life revealed itself unto them. Please do see this.

This resume' was very necessary because the mantra that we are going to study today is,

तस्य एषैव आदेशा: ---४.४
Tasya eṣaiva ādeśaḥ ---(4.4)

Instructions Through Analogy

It is the word 'ādeśa' which obliged me to go back with you to the point of beginning and look back upon the process and procedure of the Rishi, the way the Rishi taught. The word 'adesa' has been translated into most of the translations in Indian and non- Indian languages as command or order and the sages – the ancient Rishis never ordered, never commanded. That was not their style of functioning and that is not the style of functioning even today of the rishis or the sages that be in the world – any part of the world. So, the word 'ādeśa' according to the original Arsha Sanskrit, that is the Sanskrit language of the Rishi, the modern Sanskrit is different from the Sanskrit language of the sages. 'Ādeśa' means instruction through illustration and analogy. You communicate the teachings and then they being abstract, they being beyond the reach of the mind and eyes and ears, one has to illustrate that so that the pupils who cannot take a quantum jump in one sweep can learn through the stories, the illustrations. "Tasya eṣaisa ādeśaḥ" – the teachings of the Upanishads have thus instructed through analogy. Please do remember, the student had asked the teacher, "how did your teachers teach you" and therefore the rishi, the teacher is telling his pupils that the teachings have been thus illustrated unto us, we were instructed thus through the analogy.

Only three words but they have such tremendous importance – "Tasya eṣaiva ādeśaḥ". What is the ādeśa? What is the instructed teaching? The instructed analogies – what do they say?

तस्य एषैव आदेशः यद् विद्युतः व्यद्युतद् – –
"Tasya eṣaiva ādeśaḥ yad vidyutaḥ vyadyutada--".

'Vidyut' – lightning, 'vyadyutad' – illumine. The instruction through analogy has taught us – has told us that the revelation of Divinity – the revelation of the Brahman – the Supreme Secret of Life occurs, takes place and as the flash of the lightning takes place and as the flash of the lightning illumines the whole sky simultaneously, it illumines the whole cosmos timelessly. In that moment of lightning manifesting, itself it is nearly eternity that is flashing itself. It is not limited by time and space, that occurring, that happening. 'Vidyutaḥ vyadyutad'. As lightning flashes and simultaneously illumines the whole cosmos.

न्य मीमिषद इव - Nyamimiṣad eva iti

The Individual And The Cosmos

If you do not understand, if you have not seen the flashes of lightning illuminating the skies and the emptiness, total emptiness of the space, you might have noticed the blinking of the eye that takes place in your body. The flash of lightning in the cosmos and blinking of the eye, the eye opens itself and closes itself effortlessly. If there is stronger light than to which the sight is tuned in, then the eye closes itself. It is not a voluntary activity. Your volition is not involved in that happening. If there is very strong wind, then the eyelids close themselves. It is not a mechanical movement, it is not a movement out of volition. It is the movement of the organic intelligence taking place by itself.

Tasyaiṣa ādeśo yadetad vidyuto vyadyutadā iti nnyamīmiṣadā ityadhidaivam ॥ 4.4 ॥

तस्यैष आदेशो यदेतद् विद्युतो व्यद्युतदा३
इतीन्न्यमीमिषदा३ इत्यधिदैवम् ॥ ४.४ ॥

This is the mantra we are studying this morning. As the blinking of the eye takes place effortlessly, timelessly and the lightning flashes across the skies instantaneously, timelessly – 'tasya eṣaisa ādeśaḥ–' the teachings of the Upanishad says the revelation of the Divinity or Brahman takes place in this way. "Nyami miṣad iva iti adhidaivatam", the last part of the mantra. "Adhidaivatam" in reference to the cosmic happenings. Everything that happens in the body has a cosmic parallel and everything that happens in the cosmos has a parallel in ourselves – we who are the condensed cosmos. May I help my students to remember what we had learnt in Ishavasya Upanishad, Chandoġya Upanishad etc.

The Vedas – the four Vedas, the Rigveda, Yajurveda, Atharvaveda, Samaveda etc. they have mathematics, they have grammar–'Vyakaran', they have 'cchandam' – the science of poetics, they have astronomy – 'jyotisham'. The Vedas are verbalization of the science of Life, the science of wholeness, the science of harmony – harmonizing energies. So, you will get in the Vedas, Ayurveda – the science of, the Indian science of herbalology, harmony, harmonizing energies at each layer of the body - and get astronomy also. So, in this "Adhidaivata", you will learn how there is constant interaction going on between the solar systems and the earth, the stars and other planets and the earth and the human life, the movements of collective human beings and individuals. You may call it ecology, deep ecology, you may call it environmentalism, you may call it astronomy – give it any name.

Life is a movement of relationship between the individuated, differentiated and the non – individuated, non – differentiated. We are not parts like parts of a motor car or an aeroplane; we are not parts of the cosmos. We are organic expressed units – individuated units. We are in that organic wholeness. So please do see this, that the rishi here refers to 'adhidaivatam.' The science of the energies contained in the cosmos and their relationship to the energies contained in the human body, is called 'adhidaivatam.' So as in cosmos the flash of lightning takes place, as in your human bodies the blinking of the eyes takes place, that Supreme Revelation of the secret of life happens and occurs timelessly.

If it has been possible for me to convey to you the contents of the first mantra, let us proceed towards the second mantra.

अथ अध्यात्मं Atha adhyātmaṁ

Atha Adhyātmaṁ

We come to the word from 'adhidaivatam', the cosmic happening, now we come to 'adhyatma', the happenings in the individuated, differentiated unit of cosmic life – the human body. In the translations available to you in Indian or non Indian languages, you will find, the 'me', the ego! Because one has seen dozens of translations of the Upanishads in Indian languages and some of them in English language – those translations have not satisfied me. You know, I am a non-conventional person. I have a non-authoritarain, non-traditional approach to the truth of life. Right from Acharya Shankara and commentaries given by him, translated by Ramakrishna Mission, Swami Chinmayananda and so on, so many very respectable persons have done it and though I am not a sanyasi or a yogi, in the right of being a human student, I have tried to study them independently of the commentaries. So they translate the word 'adhidaivatam' as the spiritual interpretation and they refer to 'atha adyātmam' as the happening related to the individual self – the ego, the me etc. and I had to go into all these details this mornings for the benefit of the yoga teachers specially because it seems to me that the words 'adhidaivatam' and 'adhyatmam' have radically different implication.

'Adhyātma', definitely it refers to the revelation of truth taking place in the human body but not necessarily to the self, the me, the ego, that conceptual entity, that has been built up by the human civilization and culture. Now with that much clarification let us proceed. "Atha adhyātmam", now let us turn to the 'dhyatma' part of it – that part of it, the happenings taking place in the human body in detail. "In the blinking of an eye" is an analogy but now we come to the actual happening. We have to differentiate between the analogy and the actual occurrence. The analogy says "as if" the blinking of the eye, is taking place.

अथ अध्यात्मं यथा गच्छति इव च मनः अनेने उपस्मरती–४.५

Atha adhyātmaṁ yathā gacchati iva ca manaḥ
anena upasmarati. (4.5)

Yatha gacchati iva ca manaḥ --what happens in the human being at the moment of the revelation of Brahman – the Divinity – the secret – the supreme essence – existential essence? The mind feels as if it has entered the Brahman - it has entered - it has fused into the cosmic.

"Yatha gacchati iva ca manaḥ" – 'iva', the word 'iva', is very important. The mind feels as if it has gone there.

Mind loses its movement. "Gacchati" is derived from the root 'gama'. 'gama – gacchati' – it indicates velocity, momentum. So in the human body when the revelation takes place, the mind mistakens it for its own merging. In fact it had happened when the mental movement had gone into abeyance. The mind had discontinued its movement. There was no action, no conscious movement and yet the mind gets into the delusion as if it has gone there, it has got it. Why? "Yad anena ca upasmarati" – because the mind has the faculty of remembering, recollecting, reliving.

Don't you relive the events of the past through memory? – when you turn to your memory? First there are verbal pictures and then actual incidents that had taken place – you picturize them, you visualize them, you relive them emotionally, not only verbally. You relive them at all the five layers of your being. So, the revelation has taken place and it has taken place simultaneously at all the five layers as the flash of the lighting illumines simultaneously the earth, the skies, the rivers, the oceans. It does not illumine only one part of the cosmos, it illumines everything, in the same way, revelation permeates in all the layers. It illumines all the layers – something happens to all the layers of your being. It is not a cerebral movement, it is not a chemical experience, it is not a neurological sensation. It is a tremendous happening. It is a tremendous event.

The Mind Deludes Itself

So, the mind deludes itself, it harbours an illusion that it has merged, that it has gone, it has acquired, because it can – the self- conscious energy – the human consciousness, it can, after a second, can remember what had happened. It can recollect, even revisualize and that recollection, that revisualization, that remembering takes the form of a thought. Memory takes the form of a thought. It takes the form of words, it takes the form of pictures. So when the mind remembers, it deludes itself into believing that it had attained, it had done it, it had objectified Brahman and it had got it. How can the unity of life be objectified? The truth – the Reality – the Brahman – the Divinity – the Paramatma – the Atman, cannot be an object of thought.

It cannot be an object of memory, but the mind is conditioned, it has a groove in which it moves. So after that revelation, it tries to capture the sensation of what had happened in the form of a thought or memory or an idea. If it were a thought, if it were an idea, then it could have continuity but the revelations are not of time, they do not happen in the framework of time. Therefore in spite of thinking and ruminating and remembering and recollecting, the mind cannot relive that moment, that ecstacy of the moment of revelation. It is a dead memory. You may try to sprinkle it with a little emotion and inspiration and intoxication but the revelation, not being of time, has no continuity. Please do see this. We are coming now to the end of the chapter.

Attachment To Cultivated Sense-Pleasure

We are coming to the very depth, the core of the teachings of Kenopanishad. So without sparing you, I have to take you with me to the deepest layer of the teachings. 'Nyami misad iva' – like the winking of an eye, it has happened and if you make conscious efforts and go on winking the eye, then it is a different thing! The mind can artificially, intentionally, through manipulation, through manoeuvring can make effort to relive it in imagination, it cannot be relived. You get born but once, even if you want to, you cannot get born time and again. It is a happening, it is an event, in the same way revelation is an event that has taken place in the sacred interaction between the microcosm and the macrocosm, the cosmic and the individual. Look, my friends, attachment has a continuity;

has love any continuity? Is love of time? Is it born of thought? Has it anything to do with your minds? Love dawns upon the heart. **Attachment is cultivated sense pleasure.**

We are pleasure seekers, so we can create attachment about an object, about an individual, about a situation, about you know anything and everything. It has continuity but love has no continuity. Suffering has continuity which is generated by the self, by the ego, the me. Sorrow has no continuity. Sorrow flashes across your being, makes your being very sharp. Sorrow enriches life as joy also does. Suffering causes degeneration. It is the mind that tries to enter into self pity, self defence and it goes on harping on the same thing. But suffering is psychological; sorrow is an interaction.

Suddenly someone dies, not a person who has been ill, a person who is talking with you this moment, the person is there, next moment not there. It is a happening. You can't say I am a spiritual seeker, it does not affect me. The interaction of the act of dying or the event of death and the person living; it shakes you deeply. You come out of the illusion as if you are going to be immortal and you are never going to die. It defies all your efforts to push the death which is a part of life somewhere into the remote corners. You see, sorrow – sorrow gives an edge, a sharpness.

So the mind – 'yad anena ca anusmarati' – the mind tries to remember, to recollect, to relive that revelation and therefore there is in human beings and in human languages the descriptions of the experiences of the ultimate – misleading description because the mind even of a sadhaka – the mind even of an enquirer at the last point of that revelation gets into a delusion. This is what is called in the Vedic texts, 'Maya'. It has no reality – your description of the described. The description is not the described. The definition is not the defined, the word is not the thing, but we create an illusory conceptual world within ourselves and around us by describing that which had happened. The faculty of self awareness is misused and abused because we want to feel that we had acquired something.

You know, acquisition has relevance, importance, utility, significance on the physical level. You acquire money; you acquire prestige; you acquire objects, necessary food, clothing, shelter; you acquire verbal knowledge which is called education. There, acquisition – the acquisitive movement, has a relevance. You are the subject and there are objects. You have sensual experience, you have sexual experiences, you have emotional experiences and so on, transcendental, occult but thus far and no further. When it comes to the unmanifest non-differential, non-individuated source of life, the substance of life, there cannot be experiencing, there cannot be verbalization, 'neti', 'neti', 'neti'.

"Yan manasā na manute yenāhur mano mataṁ; tadeva Brahma tvaṁ viddhi na idaṁ yadidamupāsate." (1.6)

'Na idam', that which is cultivated, that which is objectified is not Brahman. "Yat śrotreṇa na śṛnoti yena śrotramidaṁ śrutaṁ; tadeva Brahma tvaṁ viddhi na idaṁ yadidmupāsate." You would recollect these mantras, we had gone into in the second part of the Upanishad.

"Yat pranena na praniti Yena pranah praniyate; tadeva brahma tvam viddhi na idam yadidamupāsate." (1.9)

So the 'adhyātmam' the significant teaching for the reference of the individual, we have to understand that the happening at the individual organism, the happenings of the mind, is not the conquest, revelation is not the conquest by your brain. It is not a victory of verbalization.

"Atha adhyatmam yat gacchati iva ca manah yat anena anusmarati".

So this memory, 'anusmaraṇam' is memory, recollecting, reliving, describing etc. may give us some psychological consolation, but let us understand that uncovering of the secret of life – revelation of the ultimate Reality is a happening – is an occurrence due to the grace of the interaction between the undifferentiated and the differentiated. It takes place – interaction – is the Grace. Do you understand why I am saying it is the Grace? It is because it is very rarely that we remain open and receptive. The openness and receptivity at the layers, all the layers of your being – external sense organs, internal sense organs, the principles of energy and at the level of prana, the vital force and consciousness to remain open. Consciousness is conditioned therefore openness and receptivity hardly sustain there. Consciousness is conditioned by knowledge it is conditioned by past experiences – our own and those of the human race. So we have the feel, 'I know' – because I know the words of the Vedas, the Bible, the Zendavesta, the Quaran-e – Sharif, the Guru Granth Sahab.

For the consciousness – conditioned consciousness to remain in the humility of openness and receptivity is very rare and the vital force – the prana vibrating in the whole body, they have the urge to conquer, to become victorious, to attain, to reach, you know, as if Reality is destined somewhere – it has a localized destination. Reality is the dynamism of life. You cannot have an exclusive direction towards it. It is not a destination to be reached. It is a dynamism which has to be perceived, appreciated. So, I call the interaction 'Grace'. The cosmic energies are functioning operating but unless there is that holistic openness and receptivity the interaction does not take place.

So through the interaction, through and by the grace of that interaction the revelation occurs. "Tasya eṣaisa ādeśaḥ yatha vidyutaḥ vyadyutad nyami miṣan iti." So we have learnt very important points this morning. Now the teacher has given the answer why it cannot be taught.

"Na vidmo na vijānimo yatha etad anuśiśyat iti śuśruma pūrvebhyām ye nastad vyācacakṣire." The teacher had given the reply at the end of the first part, you can refer to it when you go back to your own countries; that from those, from whom we had learnt, had told us that it cannot be taught as a method, as a technique, as a formula. It can be illustrated, it can be instructed through analogies but directly it cannot be taught as it cannot be objectified. The Brahman – the Atman – the Truth cannot be objectified, cannot be verbalized and I think this much verbalization about the non- verbalisable is enough for the day!

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

Chapter - X

SAMADHI IS TO BE 'LIVED' NOT 'ACQUIRED'

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śantiḥ । Om śantiḥ ।Om śantiḥ. ।

Vedanta - Consummation of Knowledge

Yesterday the mantra that we were studying together had dealt with the occurrence of revelation of Divinity or Brahman and how the mind which was the most proximate principle to the Divinity in that occurrence dwells upon the memory of that occurrence, repeatedly remembers it and because of the repeated memory or verbal projection of the occurrence and the futile effort to relive the occurrence of the revelation, feels that it is the mind itself that has acquired the revelation. The mind wants to convert the occurrence into an experience. It was a happening. It was something generated due to the interaction between the meditative state of conditioned consciousness and the "Brahman". 'Yat tadgacchati vaca manaḥ anena anusmarati abhiksṇaṁ saṅkalpaḥ.'. That was the mantra we had studied yesterday. I wonder if you remember that the Upanishads – the Aranyakas are called Vedanta. Among the various parts of Vedas – Brahmanas, Samhitas, Aranyakas, Niruktam, Vyakaranam, Ganita, Jyotish etc. the Aranyakas – the Upanishads which are the revelation of the ultimate truth through the dialogue between the teacher and student are called Vedanta. 'Veda' is knowledge – verbal knowledge and 'anta' is ending. The Upanishads deal with the ending of knowledge and knowing.

Let us for a second, look at the word 'ending'. It is not discontinuity; it is the consummation. Knowledge if it is genuine, if it does not consist of empty shells of words but the feel of the meaning indicated by those words, then the consummation of knowledge and the process of knowing culminates into the occurrence of revelation of the secret, revelation of the mysterious Divinity – the Brahman – the indwelling Reality. So the mantra we studied yesterday factually shares with us the consummation of knowledge and knowing. The conditioned consciousness – the mind should feel fulfilled that its knowing has culminated into proximity and a feel of the infinite – the Eternal, the unnamable, the immeasurable Brahman.

But generally what happens with most of the people, the fortunate ones in whose lives the extra ordinary occurrence of happening of the Revelation takes place – the mind tries to own it as its experience, its achievement; not as the consummation or fulfillment but as its own achievement – acquisition. Understanding can never be converted into an experience. Revelation and the energy of awareness left behind as the trace of that occurrence cannot be converted into experience, acquisition, achievement. Feeling apprehensive that the pupils might be inclined to convert the revelation – the occurrence – the happening – the event into a memory of acquisition or achievement, the teacher proceeds in sharing the secret in the mantra that we are going to study today.

Let Not Mind Cultivate Memory Of Revelation

तध्द तद्वनं नाम तद्वनमित्युपासितव्यं; स य
एतद्देवं वेदाभिहैनँ सर्वाणि भूतानि संवाञ्छन्ति ॥ ४.६ ॥

Taddha tadvanaṁ, nāma tadvanamityupāsitavyaṁ; sa ya etadevaṁ vedābhihainaṁ sarvāṇi bhūtāni samvāñchanti ॥ 4.6 ॥

'Taddha tadvanaṁ nāma' – the teacher now is suggesting, recommending to the pupil that let not your mind cultivate the memory of the occurrence as an experience. Let it be in a state of meditation looking upon the Brahman – the Divinity as "Tadvanaṁ". "Vanaṁ" is again one of the code words of the Vedic texts. Literally it means that which dwells in every form – the indwelling essence or self contained in every form, every expression of life. 'Vanaṁ' also means that which is likeable, adorable, admirable for every creature. Instinctively all creatures, all beings fall in love with the indwelling essence of their existence. So instead of remembering the happening as your achievement or acquisition, remember the extraordinary reality that the Brahman, the secret truth dwells everywhere in every being. "Taddha tadvanaṁ nāma", the Brahman, the Divinity is the indwelling existence of Life.

Every form, you may call it animate, inanimate because of the limitations of your sense organs. You may call it matter, energy, human, non – human species, the mineral, the vegetable kingdom etc. you may give names to those expressions of life but the existential essence the Brahman, the Divinity is the same in every expression in every form. "Taddha tadvanaṁ nāma", the letter 'ha' is used by the Vedas and Upanishads to emphasise a point. It is verily, it is factually the indwelling essence. "Tadvanam iti Upasitavyam.". Therefore if the mind, which is constituted, composed of memory, knowledge is memory – memory of knowledge, thought, experience, patterns of behaviour, codes of conduct, value structures – that is the stuff of our conditioned consciousness. So, the mind that is addicted to memory – that goes on moving through the memory of the past; if at all, it wants to remember, let it remember, "Tadvanaṁ iti Upāsitavyam", let it be in meditation about the Brahman, the Divinity as the indwelling self or the indwelling existence of all life, of all beings. I hope you would notice the very subtle distinction between the memory of the occurrence as one's personal experience which tries to convert the impersonal event into a personal acquisition and the memory of the proximity and feel of the essence of all life. Brahman is the essence of all life. Let us not forget that human beings are condensed cosmos. There is no qualitative difference between the microcosm and the macrocosm. As regards the essence, there is no difference in the quality. So "Tadvanaṁ iti Upāsitavyaṁ".

Importance of Upasana

Now let us turn to the word "Upāsanā – Upāsitavyam." 'Upāsanā' generally is translated into English as a devotional act. Literally, looking to the roots from which the word is organized or formulated, 'Upa' is near - Upa, the word is indicative of proximity. Upāsanā – 'asa' – 'to be', the root 'asa' from which the word asti – asmi – aham asmi – I am, 'tad asti' – it exists. So 'asa' means to be. Upāsanā – to be in the proximity of. You can be in the proximity of the ultimate Truth through the channel of your emotional being. That is how Bhakti Yoga comes into existence as a branch of Yoga. Emotions exclusively focused upon the description, the symbol of the Reality. You can be proximate to the Ultimate Reality through meditation, cessation of mental movement. You can be in the proximity of the Divinity by controlling the breath and prolonging the duration between two breaths, prolonging the duration between two thoughts. Each branch of Yoga has its own strategy for being in the proximity – psycho – physical proximity. Why is it necessary, this Upāsanā? If the Brahman, the Divinity is the indwelling essence of Life, if it is the substance - the source of life, why should upasana or meditation be necessary at all? I hope you will ask this question of yourselves and contemplate upon it. If that question would visit my consciousness, I would say unto myself, the upasana, the meditation with any of the strategies recommended by various branches of the science of Yoga, becomes necessary because we are obsessed with the sense of duality. Living in the conditioned physical organism operating through the conditioned consciousness, where the act of relating to life is based upon the imaginary division as subject and object unless you imagine that there are two entities, the act of relationship or relating has no propriety. It is not at all necessary, it has no relevance. So living in the conditioned limited world physically, biologically, psychologically, operating or functioning through various limitations and conditionings, we are conscious of the duality – the subject and the object.

Playing Various 'Roles' While Living

Living is relating; living is relationship and that is a game we play all our life on the level of psychological and physical existence. I use the word 'we play the game'. If you don't mind, may I give an illustration? You might have participated in plays and dramas in your school or college days? I have done it in school days and college days enacting plays and you play the role of the king, the queen, the villain, the hero, the heroine – you play the role and you have to play it perfectly; you have to put all the excellence of your talents into that game of playing the role. Inwardly you are aware that you are neither the hero nor the heroine, neither the prince nor the pauper and yet based on the awareness of your own separate identity you still play the role.

May be that role is played for three hours and here this acceptance of duality which is a relative fact, acceptance of the relative fact, imagining it to be absolute fact, we play the game of human life, take upon ourselves so many roles and we discharge them. – between man and woman, between individual and society, between human beings and the non human species, between the individual and the cosmos. There is beauty and also there is grandeur. You require tremendous skill to operate and function through the limited sense organs and conditioned psychological structure. If you are aware that the duality generated by the limited sense organs and the conditioned psychology are not the ultimate reality, if you are aware that the indwelling essence, – the indwelling reality in every expression of life is the same, then you become aware of the unity of life; you become aware of the foundation of non-duality on which the game of duality is played.

I hope you have been sometime sitting on the banks of some river or sitting on the beach of some ocean and you see the movement in water, of water on the breast of water; you see drops – you call it a drop because of its shape – a bubble but what will happen if you touch it? If you touch the bubble, you don't get the bubble, you touch the water because it is made of water. You see ripples, you may see big waves and if you try to take into your hands a handful of waves or ripples, what will happen? – you will have only water in your hands. Water is the foundation, the ocean – the river is the foundation on which the bubbles, the drops, the ripples, the waves carry on their dance. That is why our friend Fritzof Capra calls it the dance of the Siva. The dance of innumerable energies on the breast of unity of life. On the breast of that non-duality, the dance of manyness – the dance of many innumerable energies playing with one another, acting upon one another generating still different energies, it goes on.

Let Mind Be In A Meditative State

So the teacher now is helping the students and persuading them to be in a meditative state having the proximity to the essence of life, not proximity to the memory, that it had happened in your body, it had happened in your consciousness. This yourness of the body, yourness of the conditioned consciousness is a relative truth, the absolute truth is different. You and I, I and thou are that, you might have read in the book by the Jewish philosopher thinker. 'Ahaṁ Brahmāsmi', 'Tatvaṁ asi', 'Sarvam khalvidaṁ Brahma', That is the way of Upanishads, of saying the same Truth.

"Taddha tadvanaṁ, nāma tadvanaṁ iti upāsitavyaṁ" (4.6)

Please be in the state of meditation focussing all the five layers and their energies on the indwelling Reality. A person who does this, a person who lives in the state of meditation, all the five layers feeling the proximity of the indwelling reality or essence, if a person lives that way, please do see this, if intellectually you are convinced that there is reality and your mind is running away with the sense organs for the transitory pleasures that the external sense organs can bring to you, then there will be a division between the intellectual conviction, verbal knowledge and the emotional layer of your being. All the layers do not get focussed their energies and you remember with me when we say they are energies, we are referring to Prithvi, Apā, Agni, Vāyu, Akasha etc. We are referring to the five principles which are the source of energy.

So unless all the layers of the being harmoniously focus their energies and here, focussing the energies for relaxing the movement, not focussing the energies to get an experience but they concentrate and make the last effort, the consummation of knowing, experiencing, going into a state of non - doing, non - knowing, non - experiencing, unconditional total relaxation not inhibited by any expectation, requires tremendous energy – vitality. If only the brain wants it and the mind doesn't want it, if the mind wishes for it but the body is not prepared for it then the occurrence of revelation is made impossible by us. We put obstructions in the path of that happening. If a person lives in that state of meditation in proximity to the Brahman or Divinity by all the layers of being – 'panch koshas', then 'sarvāṇi bhutāni', all the existing beings, "enam" referring to the person who lives thus in meditation, "Sarvāṇi bhutāni abhi samvaṅcchaṅte", as all people love their own being, the indwelling Divinity or reality, all beings, all creatures, all expressions of life fall in love with such a being.As they love Divinity, they love such a person; they adore such a person, they respect such a person whose life is a demonstration of 'the finite living in the proximity of the infinite'; the conditioned living in the proximity of the unconditioned.

A Reference to Yajnyavalkya's Dialogue With Maitreyi

I wonder if some of you remember the dialogue between Yajnyavalkya and his wife when Yajnyavalskya wanted to renounce and become a sanyasi, he wanted to leave his wife Maitreyi and go away to live the last phase of life as a sanyasi and the wife asks, 'why are you going away? what are you going to do?' He talks about self-realization, he talks about immortality and then she says, 'being your wife won't you share that secret with me?' and he utters those extraordinarily majestic teachings:

'नवारे जायाया: कामाय जाया प्रिया भवति आत्मनस्तु कामाय जाया प्रिया भवति- Navā are jāyāyah kāmāya jāyā priyā bhawati Ātmanastu kāmaya jāyā priyā bhawati.

नवा अरे पत्त्यु: कामाय पति प्रियो भवति आत्मनस्तु कामाय पति प्रियो भवति – Navā are pattyuḥ kāmāya pati priyo bhawati Ātmanastu kāmāya pati priyo bhawati.'

I won't take your time in reciting the whole mantra. The wife is not loved by the husband for the sake of the wife. The wife does not love the husband and the husband does not love the wife because they are mutually objects of pleasure but because,

आत्मनस्तु कामाय सर्वम् प्रियं भवति – Ātmanastu kamaāya sarvaṁ priyaṁ bhawati.

The person sees the reflection of ātman, the indwelling self in the other. The rishi goes on – Yajnyavalkya goes on describing,

'Navā are putrasya kāmāya', 'navā are dhanasya kāmāya', 'navā are sarvasya kāmāya sarvaṁ priyaṁ bhawati, atmanstu kamaya sarvaṁ priyaṁ bhawati'.

He says to his wife everything becomes lovable and we love it not for its sake but because it reflects the reality of our own being.

"Ātmāvāre drstavyaḥ śrotavyaḥ mantavyaḥ nidhidhasitavyaḥ."

Hence it is the essence of life, the ātman – the Divinity, which should be – about which you should hear, about which you should read, about which you should contemplate and which should be realized as a fact by you. As that passage, some of you have gone through that with me, let us come back to the Kenopanishad.

The teacher says, if and when a person lives in the proximity (of Brahman), now how is the proximity sustained? Because every revelation leaves behind the trace of its happening and that trace is the energy of Awareness. Awareness is not a part of consciousness, it is not a part of your mind – the conditioned consciousness, it is not a part of your biological psychological inheritance. Self awareness being the essential characteristic of life, the revelation – the flash of revelation leaves behind it the trace of its occurrence – that awareness. Not – that person is aware of the happening. That will be a mental game – that will be memory. 'That' awareness has no subject. It hasn't got the center in the brain or the thought structure. It vibrates in the whole being as life pulsates through you and me, in the big toe there is life, in the crown of your head there is life, everywhere there is life inside you, the light of life, the heat of life, the sound of life, the movement – the motion of life encased in your body is the pulsation of life.

So when a person lives in that dimension of awareness which is a non personal phenomenon – it is a Cosmic energy – it is a supramental energy – it is the Supreme Intelligence, then all creatures, the moment they lay their eyes upon the person, they seek the proximity, they love, they adore, they respect; not because the person has achieved something but the person has been an opportunity for the revelation of the Cosmic truth. If you are not too tired, let us proceed to the next mantra. We are now coming to the end of the Upanishad – Kenopanishad and hopefully we might complete it tomorrow.

But let us proceed to the next mantra. We have seen this mantra, "Tadvanam nama tadvanaṁ iti upāsitavyaṁ". But before we proceed let me point out one thing, in the English translations they have rendered this mantra by saying that please meditate upon Reality by the name, "Tadvanaṁ", as if you can recite or chant the name 'tadvanam' instead of Rama, Krishna or some god. That really is not doing justice to the mantra. 'Tadvanam nāma' – it is an idiom as you have idioms in English language, this Ārsha Sanskrit language of the Rishi and sages have their idioms. 'Tadvanam nāma' – the nāma word here does not mean the noun. Generally it does mean noun,– common noun but here it does not mean that, verily it is, 'tadvanman nama', verily it is the essence of all life. Sometimes 'Ha', sometime 'nama' sometimes 'vāva' – these are the code words of the Upanishads because they are dialogues. The teacher is talking; it is the spoken word put into print. It is not literature; it is not philosophy. It is a dialogue that is being presented to us. 'Tadvanam nama', the Divinity is the indwelling essence verily and so, be in a state of meditation being aware of that – the indwelling Reality.

Human Mind Can't Accept Effortlessness As A Dimension

Now, let us proceed to the next. Human mind is the same whether it was five thousand years ago or it is at the end of the twentieth century. So, the student simply cannot accept that without your effort, without your doing anything, the revelation can take place. In the limited world we have to do, we have to speak, we have to experience, we have to know. So, we fall a prey to the feeling that nothing can happen without our efforts; everything must happen as the result of our action, as the result of our thinking, as the result of our knowing. So, the student says to the poor teacher, ' भो ब्रुही उपनिषदम - "Bho bruhi upaniṣadaṁ", "Sir, but you have not told us the secret, "How the revelation takes place, please tell us the secret". 'Bho bruhi upaniṣadaṁ' – It can't accept – the human mind can't accept, that effortlessness is a dimension of life with its own potential. Efforts have their dimension – their energies and effortlessness also has its own potential. If motion – the movement has some potential energy and dynamism, non-motion also has dynamism of its own. So he says, "Bho bruhi upaniṣadaṁ". "Sir, please tell us the secret how that happens'. The teacher says, "उपनिषदं उत्का ते – Uapniṣadaṁ ukta te", I have already told you the secret".

"Vāva brāhmiṁ upaniṣadaṁ abruma" -- (4.7)

I have already shared with you the secret that you are asking for. So this mantra, after having gone through all the three parts, now at the end of the fourth part, the pupil – he must have been very much influenced by what he had heard but yet, inwardly, the craving and the yearning for doing something, acquiring something, – it must be the result of what I do, not the reward but at least the result. This pathetic condition of the human mind is also presented to us in the Upanishad. They were human beings as you and I are and when the teacher says, "te ukta upanisadam brahmim"– "I have told you the secret about the Divine – about the Brahman – I have already told you the secret." What does the teacher imply by that? He implies thereby that do not look for some technique, some formula; do not look for some avenue of exercising your mind or your thought. The irrelevance of thought movement, irrelevance of mental movement is emphasized negatively by the teacher. "Ukta te upaniṣadaṁ brahmim" – I have already told you the secret about the Divinity. 'Vava ukta te upaniṣadaṁ abruma". – second time – 'I have really, verily, factually – I have shared with you the secret'

On The Biological Front

Look, my friends, we are multi – dimensional creatures. We, the human beings are not one dimensional creatures and we had seen in the third part – second, third part of the Upanishad how there are autonomous systems at each layer of our being. Each is a dimension. Biological aspect of our life is a dimension, – it has its autonomous system. It has its energies of instincts and impulses. We have a psychological dimension and it has its own energy of thought, memory, emotions etc. So, we are multi dimensional creatures. We are a complexity – beautiful magnificent complexity and when Socrates says, "Self knowing is virtue", he wants to understand, he wants us to understand the complexity of our life.

On the biological level, there are non – voluntary energies functioning. There you are not doing anything – appetite, thirst, sex, sleep etc. urge for security, urge for procreation – all these have nothing to do with your volition. They are biological energies incorporated in your body. Well, when the energy of hunger permeates the body, then you get up and you cook a meal or you pluck a fruit or whatever and then you satisfy it. But it is not the doing, you do not digest the food, you do not cause the sleep, you do not cause the thirst. They are happenings, but we forget that. In the multi-dimensional life of ours there is a big part of happening where we are not the doer. We may be experiencing it but we are not the creators of that.

On Psychological Front

On the psychological level, it is the past conditionings fed into you – the 'samskaras', they move, the inheritance moves on the subconscious level. Your acquired knowledge and cultivated talents and assimilated excellences – they operate on the conscious level and the conditionings of the whole human race they are lying dormant at the unconscious level. There too it is a multi-dimensional thing. So when you say, 'I think'; when we say 'I think', we don't realize that thought is a reaction of the memory and thinking is a movement that goes on in the known, with the help of the known and the circumference of knowledge is there, however wide may be the horizons of your thinking.

So, there is also happening, your thinking, your feeling, your reactions -- they are the movement of the past operating through you. One doesn't like to see that, one feels I have my mind and I know and I feel and these are my likes and dislikes. It is my anger, my lust, my fear, my pettiness etc. they are only cerebral, neuro – chemical ways of behaviour fed into the human organism – it is a product of collective movement. So, it is also happening. We do not realize it unless we observe. We learn to observe and we observe how for most of the day in our daily living, the 'happenings' are taking place much more than 'our' doings. But we can acquire wealth, do a job, acquire a degree, become a lawyer, become a teacher, become a businessman, become an industrialist or whatever.

So that minor section of our life of 'doing' and ' becoming' is inflated by our imagination and we feel that as I can acquire thought, I can acquire experiences, I can acquire wealth, science technology, I can acquire the ultimate truth as an experience or as an idea, as a thought and the Rishi says that can't be. It is the source of your life, it is the substance of your life. The most that can happen is the awareness, awakened by the relaxation of silence. So he says, "my dear son, you ask me to tell you about the Upanishad, the secret? I have really already told you about the secret truth of life". Really speaking, when the teacher says that being in a state of meditation results in the proximity to the Divine, no question should arise, but the obsession with movement, with action, with effort forces the student to ask quesion. This emphasises the point how we the humans are addicted to the movement and addicted to the idea of we 'doing' and 'something' resulting.

Do you remember that we said yesterday – it is very rare that we allow the interaction between the individual and the cosmic to happen. It is only when the conditioned movements subside and there is openness and a relaxed receptivity, not a receptivity carrying the tension of expectation, carrying the tension of blueprints, that must happen this way, it has happened in the life of someone, else XYZ, so it must happen in my life this way. So we have blue prints of the realization, of the revelation, of the transformation. Life doesn't move that way. It does not function that way. It defies our calculations. So, when there is a relaxation not inhibited by the tension of expectation whatsoever, then there is the interaction.

So, it is so rare, that was indicated yesterday and today we see how it is rare. The student of the teacher is somehow feeling helpless unless there is some method, some technique, some formula, something to do. We feel helpless. What does that mean? Our helplessness is the reaction of the ego. I have done so much on the material level, on the psychological, on the intellectual level. Why not on this level? This insistence for effort, in this country they call it "Sadhana" and they feel that it will be there at the end of the Sadhana. So, this mantra with which we are going to conclude the morning session, brings to our notice the pathos of human life.

Mind Must Realise: Life Is A Double Movement

The unconditional total relaxation or the non-movement of mind, - non-movement of thought, somehow does not appeal to us. So we conclude the morning session with the penetrating sharp pathos of the human mind, ancient or modern, which forgets that life has a double movement, that of knowing and being in the state of non- knowing, that of doing and being in the state of non–doing, that of relationship and of solitude, that of speech and of silence. These two dimensions are woven into each other as the darkness of the night and the light of the day are woven together. They are not contradictory to each other. They nourish each other.

Yes, the darkness of the night nourishes the light of the day. So, with this ingrained inhibition, let us be aware of that inhibition and see what the teacher has got to say tomorrow – what more he has to share with his pupil. A couple of minutes – two more minutes please. Here in this country, I do not, I cannot speak about other countries, born, brought up and living in this country, I can talk about what happens here. People even take pride in saying, "I have surrendered" – you can visit ashrams – "I have surrendered". Can surrender or dedication be the act of will? Can it be the result of some determination, decision? Or will it be the logical, natural consequence when one understands the limitations.

Awareness of the limitations may result in an attitude of surrender. Surrender can be an attitude like prayer – an attitude towards whole life. But this, "I have surrendered – I have renounced", can renunciation be the movement of the ego? Can it be the act of a thought - a calculated, planned, organized act? Or when you see the futility of being attached to the pain or pleasure – the sensation of pain or pleasure – the sensation of being hurt or being honoured, when you see the futility – the shallowness, then you are no more interested in it, you don't pay any importance to it, you let them happen. You walk through the corridor of pain and pleasure with the majesty of a person who is not concerned of this but lives through them. Pain may cause tears and pleasure may cause smiles; without inhibiting either, the person lives. Renunciation is the maturity of an approach to life.

Surrender is an attitude of humility due to the realization of our limitations which are our glory and also our limitation: which are our asset, excellence and also our limitation. So in this country people are inclined to believe that samadhi is a personal acquisition; figuratively you may say he attained or she attained Samadhi but literally, spiritually it is a wrong statement. The person lives in meditation, the person lives in samadhi. He cannot attain it. It is not an artificially manipulated state of your consciousness. It is a state of living, it is a way of living. My friends, spirituality, Yoga, "Tasmāt yogi bhava Arjuna" – it is an alternative culture, it is an alternative way of living, not alternative field of acquisition, possession, ownership, domination.

So in this mantra, we are brought down to the earth again from the peak of revelation yesterday; we are brought down to the earth again as all of us have feet of clay, the teacher has pointed out and let us see what happens, tomorrow morning.

Chapter-X

THE PRAYER

Om āpyāyantu mamāṅgani vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षु: श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्ति: । ॐ शान्ति: । ॐ शान्ति: ।

Chapter - XI

STABILIZATION OF REVELATION IN DAILY LIFE

The Upanishads: A Global Human Heritage

With your co-operation, we have arrived at the end of the Kenopanishad. Those who have studied with me Ishavasya and Chandogya Upanishad might be aware that we have been studying the Upanishads for the sake of penetrating into the secrets of Yoga - Shastra. "Brahma Vidyāyām Yoga śastre" – Yogashastra, the science of yoga, all its branches and affiliated sciences are rooted in Brahma - Vidya. The knowledge and understanding of the Brahman – the code word for Divinity and the Upanishads communicate the knowledge about the Brahman in a scientific way. Therefore we started studying the Upanishads. You might have noticed that I have not interpreted the Upanishads as a Hindu. There are Hindu monks and sanyasins, Hindu philosophers who have carved out of the Upanishads, Hindu interpretations. To me, the Vedas, the Upanishads and the six systems of Indian philosophy came into existence much before Hinduism was developed as an organized or institutionalized religion. The Rishis were not Hindus and this proclamation of mine disturbs many a Hindu in India.

Stabilization of Revelation in Daily Life

So, I have looked upon the Vedic texts, the Upanishads as well as the six systems of Indian philosophy, Sankhya, Yoga, Nyaya, Vaisheshika, Mimansa, Vedanta as the cultural heritage of the whole humanity. Of course, they are written in Sanskrit language, they have an Indian atmosphere about them because the language is born of a culture, but the content of the Upanishads is universal. We have been studying it to explore the universal content of the Upanishads which would become a global human heritage. You are aware of the inventions in the field of science and technology; the inventions may take place in some country, in some language but they become the heritage of the global human family. You may say H_2O equal to water in any of the languages but the truth in that equation has universal verification and I dare say that the universal contents of the Upanishads can be verified by anyone in any part of the world provided the meaning is not interpreted with the entanglement of mythology or Hinduism – the Hindu religion.

You and I meet here as members of global human family with a planetary consciousness and a cosmic awareness. Those of you who are neither acquainted with the science of yoga nor acquainted with the Upanishadic terminology must have found the classes, the dialogues extremely difficult. I appreciate the difficulty and yet we have been studying together to explore the universal contents of Upanishads written in ancient India or Norway in Sanskrit language. There is a big controversy whether the Vedas were written in India or in Norway and the great Indian leader Lokmanya Tilak – B. G. Tilak from Maharashtra was the first one to mention the controversy. 'The Arctic Home in the Vedas', 'Orion' – these two volumes written by Mr. Tilak indicate that according to him Vedas were written in the region near the North Cape. Well, with this clarification on the last day let us proceed to the mantras that we are going to study and probe this morning.

Revelation Stabilizes Through Tapas

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि
सत्यमायतनम् ॥ ४.८ ॥

Tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ
sarvāṅgāni satyamāyatanam ॥ 4.8 ॥

"Tasya"–of the Brahman–of the Divinity, Pratiṣṭhā–stabilization, 'tasya pratistha'. The revelation of the

Brahman, the revelation of the secret truth of life gets stabilized in the person where it has occurred provided the person lives 'tapa, dama, karma'. You might have noticed that the word 'Pratiṣṭhā' has been translated and interpreted by most of the commentators as the legs of the Brahman and Vedas are the limbs of the Brahman etc. Tḥat seems to me rather immature interpretation of the mantra. 'Pratistha' is stabilization, 'tiṣṭha' – literally does mean 'to stand', 'Pratiṣṭhā' - in a special way; but that is a figurative way.

All the Upanishads are poetic dialogues, they have the format of a poetic dialogue between the teacher and the student. So, because there is the root 'tiṣṭha', the word 'Pratiṣṭhā' need not be interpreted as the legs of the Brahman, or the Vedas are the limbs of the Brahman. That would be stretching the root meaning too far. It is a poetic diction requiring decoding of the words containing the figurative description. So, the stabilization of the revelation takes place in the life of the person when there is "Tapa". The word "tapa" is generally interpreted as austerity. It seems to me that the word 'tapa' is a phenomenon, it indicates a phenomenon which takes place simultaneously on the level of brain, mind and senses, sense organs. 'Tapa' indicates the unity of the movement of the brain, the mind and the senses.

If we watch our daily living, we might notice that we never live as united whole beings. We are fragmented, we are divided. The sense – the internal sense and the external sense organs have their biological needs, they have their biological energies and the needs are to be satisfied by feeding the sense organs or by feeding the internal senses with their respective objects. But the physical, the biological needs are limited, whereas out of the process of satisfying the needs of the physical structure, the mind creates greed, lust, envy, jealousy, comparison etc. etc. The greed and the lust of mind can never be satisfied, it is insatiable. The needs can be satisfied because they are based in the biological structure, they are limited but the mind creates unlimited wants: The body has the needs and the mind creates wants. You may feel the appetite, you may feel hungry and you feed the body. How you feed it, with what you feed it, how much quantity, what quality, how many intakes throughout the twenty four hours, depends upon either a scientific approach to the phenomenon of appetite which is something very sacred; either one can have a scientific approach that is to say, with the help of brain you acquire knowledge about your physiology, hygiene, anatomy; the requirements of the body – you watch them and you find out the way, a scientific way of satisfying them. How much sleep is necessary for the body, at what age how many hours sleep is necessary.

A person who does tremendous physical hard work, and a person who does not do any manual work; what is the difference between their requirements, you know this is a scientific approach. So the needs are related to the understanding acquired through the brain.

But in between stands the mind and when a need is satisfied whether having a diet or having sleep or listening to music or perceiving beautiful objects or human beings, the act of perception, that act of nutrition – intake of nutrition creates its own sensation. When you take good food, obviously there is going to be a sensation of pleasure and that is the privilege of the human being to live those sensations. But the mind says, 'No, I want to have it more, I want to have it again and again'. Pleasure and pain are inevitable in life. The agreeable sensation is called pleasure, disagreeable sensation is called pain.

"Anukula samvedanam sukham, pratikula samvedanam dukham".

So it is a physical beauty – the interaction between your organism and the objects, the relationship, it generates sensation. It gives you pleasure or pain and the mind now creates exclusive directions. It wants repeated pleasure, it wants more pleasure.

So, a quantitative greed and the greed, lust for quality all that is the creation of the mind. And therefore, our provision of the needs at the physical level does not remain scientific. According to the whim of the mind, according to the demand of the mind, according to the inner compulsion of greed or lust, we do injustice to the body. We can overfeed the body, we can oversleep the body or we can deny, sleep or food to the body.

'Tapa' Means Unity, Harmony

Tapa means the unity. The needs understood by the brain, the understanding accepted by the mind and therefore the movement of the physical needs, understanding of the brain and the reconciliation or acceptance by the mind go hand in hand; there is a consistency, there is a harmony. When a person lives in this basic unity at the three layers, then it is called "Tapa". We understand cerebrally, there is no difficulty in understanding and our brains are sharpened in this era of science and technology. So it is not at all difficult. The verbal knowledge of Brahman, the verbal knowledge of your physiology, psychology, all that is available to us. But the truth conveyed by that knowledge is not relished by the mind. The mind creates its own desires, entanglements, tensions, conflicts. So we remain divided within us. There is no "Tapa" in our life because of the division which can generate fragmentation. We, nearly all of us, for moments we become schizophrenics – divided personalities. The brain points out how the imbalance caused by anger, by jealousy, by destructive impulse is harmful or greed is harmful, addiction is harmful – the brain points it out, the mind refuses to accept it. So the cerebral, verbal knowledge becomes not only stale but it loses its dynamism because of the fragmentation, because of the inner contradiction, because of the inner inconsistency. We may be hypocrites, we may project an image of a self controlled person.

So, it is perhaps the experience of most of us that inspite of knowledge there is no 'tapah'-'tapas','unity', in our being. You know psychological misery or suffering is the result of this inner fragmentation, this inner contradiction, this inner division. To remain undivided, i.e. mind, the emotional, the chemical system, subservient to the cerebral understanding and the sensory system equipped to implement the understanding, then there is a beauty. So, please let us not interpret the word 'tapa' as austerity according to some Hindu code of conduct or the Hindu ethics, their norms and criteria.

My dear friends, in the era of science, we the human species are going to evolve a new ethos. The Hindu ethos, the Muslim ethos, the Catholic ethos, they are not going to stand the challenges of science and technology. So we have to explore and we have to be the pioneer in our own life of a new ethos which will be common to the whole global human family. We cannot remain psychologically divided, separated, isolated into the enclosures of organized religions and benefit from science which does not know any enclosures. Whether it is science, your physics or whether it is science – the physics of consciousness as I call it, I call spirituality physics of consciousness – physics of matter and physics of consciousness – physics of energy, they are going to give us a new synthetic perspective of life and a new ethos.

True Purport of 'Dama'

Let us turn to the second word "Dama". It is a beautiful word. According to the Hindu interpretation, 'dama' leading to the word 'damanam', is interpreted as suppression or repression and it seems to me absolutely irrelevant in the context of the revelation of the Brahman or Divinity. It seems irrelevant to have any need for suppression or repression as there is no need and scope for indulgence indicated by the word 'tapa', there is no need for denial, rejection, suppression or repression in the context of the occurrence of the revelation. For the stabilization of the revelation why should anyone require repression, suppression, denial? It is a contradiction in terms; then the word revelation becomes meaningless – empty and surely the sages of the ancient times would not use a word that has no relevance to the occurrence of revelation of the secret or truth of life. So, it seems to me that the universal content of the word 'dama' in the context of the Upanishad is a voluntary withdrawal by the mind from the sense objects. When the needs of the senses are satisfied, the mind without suppression, repression, rejection or denial voluntarily withdraws from the contact of the sense object, from the sensation of pleasure due to the interaction with the sense object, it withdraws because the 'tapa' and 'dama' together result in 'sanyama', which is self restraint.

Those of you who have studied the first twelve chapters of Geeta with me will remember "संयमाग्निषुजुहवति" - "Sanyamāgniśu juvhati", a sacrifice that all the imbalance and impurities are sacrificed in the fire of 'sanyama' – in the fire of self restraint. It is different from controlling. In control, you impose something, referring to some criteria or norm and here it is an inneraction, not impelled or not compelled from outside, in the name of heaven or hell, but it is an inner emergence of a sense of responsibility towards the senses, towards the understanding, that there is a restraint. It is a beautiful word and all the Upanishads and Vedas sing hymns to 'sanyama', the beauty – the elegance of self-restraint. So, first there is a voluntary withdrawal of the mind from the sense objects. When the mind voluntarily withdraws from the contact, the sensation of pleasure, interaction with the sense objects, then the energy of restraint emerges. Please do see, life is all energy, innumerable energies – some are known to us, some are not known to us, some have been conditioned and many others are yet to be refined, channelised. So, 'dama' is voluntary withdrawal of the mind after satisfying the needs of the senses.

For example, you have communicated through words whatever you had to communicate; does the process of verbalization discontinue there? Or does it continue to find out the reaction of the other person? To manipulate a particular reaction from the person? The simple communication for sharing, for exploration, for clarification is one act and when you go on chattering, blah blah blah blah...because you want to manipulate either your behaviour or the behaviour of the other person out of fear, out of the desire to dominate etc. etc. So a simple act of verbalization – 'speech', loses its dignity and decency. Do we withdraw from the movement of verbalization or go on talking the whole day, whether it is necessary, warranted or not. If there is no one else we talk to ourselves, the chattering goes on, you see, there is no 'dama' – there is no withdrawal.

You take a good meal and then you sit down and think of the food, go on thinking of the food, so the mind has not withdrawn. You have gone through a sexual act, sexual relationship and you have had an ecstacy out of it, because sex is divine, it is a divine energy that human beings share with the cosmos and you have gone through it, but then because it had given you some sensation of pleasure, some intoxication; every pleasure intoxicates, some may intoxicate for a moment, other pleasures might intoxicate for hours and others may be even longer – you continue the memory of that pleasure. You picture before your eyes, imaginary situations.

Maintaining A Rhythm By Withdrawal

So, does the mind withdraw after having lived through that relationship or does the mind go on thinking about it, ruminating about it, memorising it? You see, our lives haven't got the dignity of 'dama'. This withdrawal doesn't happen. Then you impose upon yourself rejections, denials, suppression, repression. Why should the pledge or the vow of celibacy be necessary in life? Why should fasting except for health be necessary? Why should that be called holy? And why should the sex be allowed to degenerate into a cult of pleasure? Please do see with me. So, as the word 'tapa' implies unity of the cerebral, the emotional and the sensual; 'dama' implies the sanctity of a voluntary withdrawal after satisfying the needs.

You are not denying the senses their needs but the needs are limited by the rhythm of life. Life is a fantastic phenomenon. A tree requires water but if you go on watering all the time, the roots will get rotten – they rot. If you starve the roots, also they will get dried up. So there is propriety in discovering the proportion in which the senses require their provisions. There is a beauty, there is an elegance. So, proportionateness, propriety, timing and the right way – the correct way of doing things, all that is included in 'tapa' and 'dama'.

Karma As Different From Kriya

Restraining myself from the temptation of diving deeper into this, let us proceed to the third word 'karma'. Specially for the students and teachers of yoga, let me clarify the word, 'karma' – distinguish it from the word, 'kriyā'. You have very significant two words, 'kriyā' and 'karma'. 'Kriyā' is an activity which is not born of your volition, your decision. It goes on in you as a biological phenomenon primarily. So, the biological impulses create their momentum. They have their momentum and you follow the compulsion of those impulses. Then it is 'kriya'. It is an activity not action.

"Kurvan eva iha karmāṇi jijiviṣet śhatam samāḥ", remember Ishavasya? The privilege of human being is to live the life of action for at least a hundred years – the span of human life.

"Kurvan eva iha karmāṇi jijiviṣet śhatam samāḥ Evam tvayi na anyathe tosti na karma lipyate nare." It is your responsibility, it is your privilege to act and action does not create any bondage, "na Karma lipyate nare". It is a great assurance, that we have already seen, given to us in the Ishavasya Upanishad. So on the biological level when you yield to the compulsion of the instincts and impulses, defying the limitation pointed out by brain or knowledge, then you are going through the kriya, you are a victim. The second layer of our being – the psychological structure and its stuff of past knowledge, experience, conditionings etc. the thought, the memory has its own momentum. Like the biological impulses there are psychological impulses.

The inheritance and also the temperamental idiosyncrasies in individuals create a variety of inner compulsions. If there is fear, the fear dictates your behaviour. It strangles, it can suffocate, it can make you aggressive. So, what is done out of fear is not a karma, it is not action. It is an activity. You are victimized, you are pushed in that direction, pulled, whether you want to do it or not. Jealousy – it makes you behave in certain ways; anger-you behave in certain ways. You are not even aware of what you are doing or saying when the fit of anger hits. Please do see. So, that which pulls you, pushes you, compels you and gets some movement extracted out of you, that is 'Kriya' – 'Kriya, Pratikriya'.So, activity is not action and the Vedic texts, the whole of the Vedas, the Upanishads, the metaphysics, the philosophy, they say that the human life is meant to do 'Karma'. It is a life of action and not activity or inactivity.

Four Phases of Human Life

Therefore the ancient wise people explored and verbalized 'shastras' – sciences. This is for the reference of the Upanishads specially, according to those shastras or sciences, human life is divided into four periods and one who lives through each period or phase of life has certain actions to be gone through – the responsibilities. Karma is responsibility, it is your privilege and also your responsibility.

The first twenty five years of life accoding to the shastras – Vedic shastras, are meant for cultivation of the powers of body and brain, developing the talents contained in the mind. They call it the period of Brahmacharya. It is an educational period. It is a period for cultivating the talents and the powers contained in panchakoshas, all the layers of your being. So there is a certain way of action expected of a student from the age of seven to twenty five, they expect a certain behaviour, a certain "anushāsanam" – orderliness, "atha ātmānuśāsanam" – there is a kind of order, voluntarily accepted by, explained to the child by the parents, by the teacher – a kind of rhythmic life, otherwise the exploration and the cultivation of inner powers and the acquisition of verbal knowledge would become impossible in the life, if the first twenty five years are chaotic, anarchical, following the whims, the craze etc. etc. So they talk of discipline or orderliness in the life of a Brahmachari. It is not a rigid pattern of life. I know that religious people in the name of religion whether it is Christianity, Islam, Buddhism, Hinduism, Jainism – they have created very rigid and strict patterns, codes of conduct. We are not referring to them. The shastras refer only to four periods.

Then comes the 'Garhasthya' – the married life or the joint life of the male and female human beings. The whole biological dimension is a field of the attraction, the infatuation and the interaction between the male and the female energies. It is the privilege of the human being to understand the nature of attraction, to understand the male and female energy even in one's own body and then the man and the woman, living together a joint life, where they acquire wealth, they have their households, they raise families. They enjoy the enclosures. 'Brahmacharya', the first phase - educational had no enclosures. There was an orderliness but there was an openness.

Now from the age of twenty five to fifty, according to the ancient division, today it may be increased fifty to sixty, I don't know but they are guidelines – guiding principles and one has to find out adjust and adapt according to the context of one's life. Surely, the diet necessary in Alaska or at North Cape will not be necessary in a tropical country near the equator. So adaptation, adjustment through a scientific approach will be necessary even after the guidelines are provided. The guidelines should never be converted into rigid patterns otherwise the freedom of the human being will be lost. So, there is a period of twenty five years to build up enclosures, to decorate them, to enjoy the sensation of 'I' and 'mine' without harming others, without exploiting others.

So the karma of a householder would be different, the responsibilities of a householder, the commitments of a householder would be different from those of an unmarried student who had not entered into the adventure of joint – living. Then comes the third which they call, 'Vaanaprastha' from the age of fifty to seventy five where you relinquish the hold on me and mine. You renegade the responsibilities to your progeny and devote your time and energy in the service of fellow human beings or fellow non human beings. In the ancient India they were recommended to go to the forests and live there. One wouldn't say that today, but the life, the energy could be dedicated, devoted to the service of the fellow beings and we have seen how the mountains and oceans and trees are fellow beings. They are not things, they are beings. The earth is a being. So that is the period when one withdraws from the sensation of 'I'ness and 'mineness' and the attraction for enclosures. You open up again and prepare yourself for the last period which is called the period of "Sanyaasa" or renunciation, which is relinquishing the hold even on the thoughts, feelings, the attachment to the body, identification with the body, identification with the mind. Renunciation or 'sanyaasa' is a naked state of non-identification. It is a beautiful nudity of consciousness. There, there is the glow of your pristine beingness denuded of all the processes of becoming.

Flash Of Revelation Must Stabilize Through Karma

The action of the "Vaanaprastha", the retiring person, that would be different from the householder and so on. I have given you very briefly the definition of the karma according to the shastras. We are not going to deal with the elaboration of these four phases and what the shastras have enjoined upon us through them. The guidelines are really beautiful. One marvels at the penetrating, gaze of those ancient sages. So, 'tapa', 'dama', 'karmeti' – the revelation stabilizes when your actions are in harmony with the phase of your life. Actions are in harmony with the responsibilities by the phase of your life. Every phase of life brings its own commitments and own responsibilities amd when you discharge them with the help of tapa and dama, with the help of unity of your being and the dignity of withdrawal from the senses and sense objects after satisfying the needs, when the actions are in harmony, then the revelation stabilizes in your body.

Please do see, self-realization is not difficult to come by and may be, revelation does occur in moment of tremendous depths and intensity, but unless it stabilizes, it is assimilated by your whole being and it does not remain the prisoner of your brain as an ideation; it does not remain enclosed in the prison house of your emotions and experiences, but where it sinks deeper and deeper, percolates and comes down to the sensual level, then it is stabilized.

Supposing you say, 'I am at peace with myself and you get disturbed every second moment, you say there is harmony and there is love and you explode every second day then the stabilization of the understanding in the body doesn't take place. Dimensional transformation is the stabilization of that flash of revelation through Tapa, Dama, Karma.

तस्यै तपो दम्: कर्मेति प्रतिष्ठा वेदा: सर्वाङ्गानि – Tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni.

Now, the word 'anga', 'Sarva' is all and the word 'anga' has been interpreted and translated as limbs. Yes, the word 'angam' does mean a limb but the word angam also means an aspect. So all the Vedas give you all the aspects of this – how this stabilization of the revelation can take place. So Vedas are called a comprehensive communication, comprehensive expression of the revelation as well as the ways it can stabilize.

Our Real Abode Is 'Satyam'

वेदा: सर्वाङ्गानि सत्यमायतनम ---४.८

vedāḥ sarvāṅgāni satyamāyatanam.---(4.8)

Now we come to the most beautiful word, "āyatanam" – abode. If any of you are acquainted with Sāmaveda:-

सत्यम् आयतनम् वेद आयतनवान भवति सूर्यम् वाआयतनम् वेद
आयतनवान भवति चंद्रम वाआयतनम् वेद आयतनवान भवति –

Satyaṁ āyatanaṁ veda āyatanavān bhavati
Suryaṁ vā āyatanaṁ veda āyatanavān bhavati
Chandraṁ vā āyatanaṁ veda āyatanavān bhavati

The Samaveda goes on singing: one gets rooted – grounded in one's real abode. So the teacher now says to the student, "my son, our real abode is Satyam", where the radiation of that revelation will take place through you, if you are grounded in your own abode – Satyam. It is translated as Truth and what is Truth? – not an abstract principle of duality, non – duality, personal god, impersonal god. Rishi is not referring to that. Look at the context. The context is stabilization of the occurrence in the complex being. Here the word 'Satyam' seems to refer to the most difficult faculty in human life of non-deception. We are very deceitful creatures and we deceive ourselves through wishful thinking, through imagining, through doubting, through suspecting. So there is deception.

Something gets uttered through you or done through you and you try to find out a defence for it for justifying what you have done, you try to find out the acceptance of what has happened. Without any self defence, rarely, you can come across. All the time we want to justify. In self-justification, we feel the sense of security. We feel that we have not only to live but we have to defend the ways of our talking, doing, reacting, responding. So there comes the deception. I tell a lie and then I justify by telling a lie, saying 'Oh! ' I am afraid of that person.' If I had not told the lie or the falsehood then the person would have done this, that, the other.

To remain steadfast in the truth you have understood is the most difficult thing. We cling to the untruth, we cling to the deceits, the cheatings, the game that we play with ourselves. You know what innocency is? When you never defend and never justify yourself. Then there is the elegance of innocency in our life. So the rishi says, "Satyaṁ āyatanaṁ" – a non-deceitful way of living. That is, "Satyaṁ asatyaṁ", not the dichotomy between truth and falsehood. When you betray the truth that is falsehood, that is all. Falsehood does not exist by itself; it has no independent existence. Betrayal of truth is falsehood, betrayal of a fact is telling a lie.

Do you see how we deceive ourselves, even if we have seen the game of betraying going on in ourselves we don't accept it. We try to conceal it from our own intelligence lest the intelligence condemns us, criticizes us.

"Tasya tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyaṁ āyatanaṁ". (4.8)

So today, this morning we could deal only with one mantra and in the afternoon when we meet we will study the last mantra together. I had no idea how much time our study and exploration is going to take – we cannot calculate. The last mantra is,

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये
प्रतितिष्ठति प्रतितिष्ठति ॥ ४.९ ॥

Yo vā etāmevaṁ vedāpahatya pāpmānamanante
svarge loke jyeye pratitiṣṭhati pratitiṣṭhati ॥ 4.9 ॥

It is quite a mantra to deal with. But I do hope that with your co – operation we will study it this evening.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षु: श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्ति: । ॐ शान्ति: । ॐ शान्ति: ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śantiḥ । Om śantiḥ ।Om śantiḥ. ।

Chapter - XII

WE ARE BORN OF BLISS

य: एतानम् एवम् वेद अपहत्य पाप्मानम अनन्ते स्वर्गे ज्येये लोके प्रतितिष्ठति प्रतितिष्ठति -4.9

Yaḥ etānaṁ evaṁ veda pāpmānam anaṅte svarge loke jyeye pratitiṣṭhati pratitiṣṭhati (4.9)

Revelation Stabilizes Through Non Deceitful Living On All Levels

'Yaḥ etānaṁ evaṁ veda' – one who understands – 'etānam' – the word 'etānam' refers to Tapa, Dama, Karma; Vedāh and Satyam as ' āyatanam'. It is a reference to the previous māntra and to the person who understands the stabilizing effect of tapa, dama and karma, a person who understands that the comprehensive perspective of the wholeness of life communicated by the Vedas and the non - deceitful way of living are necessary for the establishment, crystallization, or stabilization of the transformation that takes place with that flash of lightning – with that flash of revelation.

The flash of revelation by itself does not cause the wholistic harmonious. transformation of the body, the senses, the mind etc. Please do see this because there are schools of spirituality who claim that understanding the nature of ultimate truth brings about instantaneous transformation. According to the Upanishads, the revelation – the understanding takes place – occurs – happens as a flash but for that flash to be stabilized as an energy of awareness in the body, the brain and the mind requires tapa, dama, karma, satyam. So this proclamation of the Upanishads may be something different from what you might have heard or read.

Transformation is not only an event. Revelation is an event, but the transformation requires stabilized energy of awareness. If the awareness remains fluctuating, if that energy is not steady, it can get shaken or it can be weakened or it can be attached then transformation does not happen. The dimensional transformation is much more than only that flash of lightning or the flash of revelation. The flash provides the energy but the whole of the being has to assimilate that energy and let it stabilize.

You need adapters and you need stabilizers not only for the energy of electricity, electronics, your organism is much more sensitive than any electronic organism. It has magnetism, it has electricity, it has all sorts of energies. It is a dance of energies. Our lives are a field of – field for the energies – innumerable energies to act and interact and generate the music of harmony. So "Ya etānaṁ evaṁ veda" – one who has understood the importance of non deceitful way of living: non deceit at physical, verbal, mental, intellectual – all levels, then the comprehensiveness of perspective, then the withdrawal of mind from sense objects after satisfying the needs and the unity of brain, mind and senses, "Ya etānaṁ evaṁ veda" – one who has understood the significance, the role of these stabilizers in the life of such a person – what happens? – "Pāpmānaṁ apahatya." Now two important words – 'pāpa'. Pāpa is translated as sin – pāpaṁ, puṇyaṁ – virtue and vice or virtue and sin. That is the usual interpretation and translation of the word and the word sin again is related to the injunctions of organized religions. – This is sinful – this is virtuous. The norms, the criteria given by, sanctioned by organized religions – institutionalized religions. That is how the Hindu interpreters interpret the word here, 'pāpaṁ'.

What Is 'Sin' In Spirituality ?

Now it seems to me, in the context of revelation and the whole teaching of Kena Upanishad, here the word 'sin' unfolds a very fundamental factor for our life. 'Sin'here is a crime against laws of life; not rules and regulations, norms and criteria of traditions, customs, conventions or religious commands because we are dealing with science. Spirituality and religion are two different things – their levels are different – their objectives are different. Both of them have a role to play but one should not be confused with the other. So here sin is a crime against life.

Now, what is a crime against life? We are organically expressions of the biological dimension of life and there are biological laws. If those are violated then it is a sin. Then it creates a chaos or anarchy in the biological structure – the functioning of the biological instincts, impulses gets impure or imbalanced. If you violate the law in relation to diet, to sleep, to appetite, to thirst, to exercising the body, to sex, you know everything, and you violate the laws of life either due to the cult of indulgence for pleasure-mongering or you violate the laws of life due to your codes of suppression, repression, denial, rejection – both ways the laws of life can be violated. Violating the law of life is a sin. It is a crime against life.

We have to interpret the word in the context of the whole teaching of the Upanishad. The harmonious relationship between the principle of earth, fire, water, air and space, those energies if their harmony is disturbed and violated by our living then it is a crime against life, it is a sin against life. If we perceive the present – what you call the present moment – the now, the here. If the present is perceived through the glasses of the past, the preferences and the prejudices, the likes and dislikes of the past or the dogmas and theories of the ancestors or traditions, then you cannot meet the present – the challenges of the present.

Every dawn brings to your doorstep new challenges. That is the beauty. It is not a school time table. Life is not a school time table. It throws up new challenges and instead of looking at them, meeting them squarely instead of understanding them if we get busy measuring them and whether we are adequate enough to meet them or not meet them, we measure ourselves, we measure them using the past as terms of reference for that evaluation, then the dynamism of life is violated. We are talking about spirituality, we are now talking about the meditative way of living after the revelation. What is the culmination now?

The culmination is these crimes against life which had created impurities in our being, which had resulted in various imbalances that we were not aware of, conscious of. The Rishi – the teacher says, a person who has understood the previous mantra, the impurities in his being due to the past crimes get washed away. The impurities get washed away, all his five koshas – all his five layers of being are puified. – "Ya etānaṁ evaṁ veda" – one who has understood this and allowed the revelation to become a stabilized energy of awareness from his being, the results of previous crimes, 'pāpaṁ', those impurities get washed out of the system and imbalances get corrected. 'Pāpmānaṁ apahatya'.

For the information of yoga teachers, 'apahatya' – the word, 'apahatya' has been interpreted as 'destroyed' and it seems to me, we are students of science, this is physics of consciousness that we are studying - that things can get corrected, not destroyed. Impurities can be washed out as you wash out the toxins of your blood stream. You do not have to sprinkle purity, you do not have to graft a pure way of life – that's not possible. 'Apahatya pāpamānaṁ' implies does it not, that the previous incorrect ways of life get corrected, imbalances get balanced and impurities get washed out because the stabilization is taking place; please do see with me.

Concept Of 'Swarga' in Spirituality

The revelation and the energy generated by the revelation – the energy of awareness has been stabilized through satyam, through tapa, through dama, through karma etc. “Apahatya pāpmānaṁ” – so, as the impurities are washed out and imbalances are corrected, then what is the result, ‘anante swarge’, again we have come to a crucial word, because these words are interpreted by Hindus in relation to the Hindu religious terms, Hindu mythologies etc. The austerity of the scientific content does not get communicated. “Svarge anaṅte” – which is boundless, limitless – that is easy. ‘Anaṅta’ – unending. But what do you do with the word, ‘svarge’.

‘Svarge’ – in practically all the commentaries, they will say heaven – paradise. This idea of heaven and hell may be common to practically all the organized religions. It is playing upon the psychology of reward and punishment which is useful as a civic incentive but has no value in spirituality. Here as you and me, we are studying it, it seems to me that the word, ‘svarge’ is not at all referring to the concept of heaven or the Rishi is not offering you the rewards, is not tempting you, persuading you, coaxing you, pressurizing you for that stabilization through offering the reward that you will go to heaven or that you will be in paradise. That seems so immature, childish. It does not go with the seriousness of the subject.

So, what does “Svarge loke”, what does that mean? You recite Gayatri mantra. But the mantra that we recite is an abbreviation of the original Gayatri. The original Gayatri mantra is much longer than what we recite here in the morning or is generally recited. "Bhu Bhuvaḥ Svahaḥ Mahaḥ Tapaḥ Janah Satyaṁ" etc. The Gayatri mantra refers to seven lokas or dimensions of life. You have 'Bhu lok' – the earth which is energy of gravity etc. etc.; then you have 'Bhuvaḥ'- the loka, the dimension of water, then you have the dimension of fire, you have the dimension of air etc. 'Saptalokās' – the seven dimensions are described.

So 'svarge loke' – the person in whom the energy of awareness is thus stabilized gets transported holistically into the dimension where there is no misery and no suffering. 'Bhuḥ Bhuvaḥ Svaḥa', there is suffering in physical, psychological in the Bhu-loka, in the orbit of the earth and also the Bhuvar-loka, which still has the vibrations of the people living on the earth – the psychic vibrations. Perhaps your modern physics will tell you how many miles is the orbit of the earth and once you cross the orbit of the earth how the weightlessness affects the cerebral organ, condition etc.

Those who travel in the space, if you read their experiences and what happens to them, it is a very fascinating story – the space travelling through the rockets – right from 1966 onwards. So, 'Svarge- loke' – the person gets transported in a dimension where all the misery and suffering has come to an end. It is a dimension of bliss. Mythologically speaking, when you are in heaven or paradise they say, there is no illness, there is no sickness, there is no suffering, there is only enjoying. But they put it in very gross terms. You have wine and wealth and women there and all the sensual pleasures and the satiation of pleasure never takes place, so constantly you are enjoying – you know they make it very gross.

But the indication here is, the suffering has ended – 'Klesh Mukti Kaivalyam'. 'Avidyā, Asmitā, Rāga, Dvesh ,Abhinivesha Pancha Kleshaḥa, there you begin and 'Klesh Nivrutti Kaivalyam'. The 'Gunas' are 'Pratiprasavshunya'. So transported to a dimension of consciousness, which has the bliss of non–duality and therefore suffering has ended. "Anante svarge loke jyeye pratitiṣṭhati pratitiṣṭhati'. 'Anante svarge loke jyeye pratitisthati pratitisthati'. 'Jyeye' – the highest – there is nothing higher than this says the teacher to the student.

Now The Liberated One Is Rooted In 'The Highest'

That is the highest where the human being can reach – the highest dimension. Stabilization of the energy of awareness, the energy of awareness radiates through the being, through the presence and through the movement of living of that person and as there is the ending of psychological suffering and misery, there is a kind of bliss bubbling around in the life of the person. "jyeye loke pratitisthati pratitisthati". Now the person is rooted, the previous mantra talks about stabilization of energies and now the last mantra talks about getting grounded in it.

Psychologically we are rooted in the ego concept, the 'I' consciousness and therefore the circumference of personality etc. but here after the stabilization of awareness and the transportation into a different dimension of non-duality, the person is rooted in the highest. In the highest dimension possible for the human species to grow into. Perhaps we have not studied the 15th chapter of Gita, I think we studied the twelve chapters but in the 15th chapter,

अूर्ध्व मूलमध: शाखमश्वत्थं प्राहुरव्ययम् छन्दांसि यस्य पर्णानि – ūrdhva moola madhaḥ śakham aṣvathaṁ prahuravyayaṁ Chaṅdāsi yasya parṇāni', the Tree of Life, Gita says, has its roots up in the space. 'Ūrdhwa moola' – the roots of the tree of life are not in the soil. On the material level, the roots are in the consciousness and the branches grow downwards.

'Urdhwa moola madhashākhaṁ asvatham prāhuravyaṁ', 'avyayaṁ'– which never decreases which doesn't get destroyed. So, I am just giving you the reference of the 15th chapter of Gita, because Gita is the result of all these Upanishads. "Sarvopanishado gāvo dogdhā gopāla naṅdanāh pārtho vatsah sudhirbhoktā dugdhaṁ gitāmrutaṁ mahat". Upanishads are the cows and Krishna – Vasudev is milking the cows for his dear friend Arjuna and the milk of the Upanishads is Gita. All these Indian people – ancient Indians were very poetic. Their communication of truth was never prosaic. Not propagation of theories. They would always clothe it in the upsurge of poetic musical terminology.

So "Ya etānaṁ evaṁ veda aphatya pāpmānam anaṅte svarge loke jyeye pratitiṣṭhati pratitiṣṭhati ." – twice – the teacher is saying it is so. The person, who gets rooted in the highest dimension of bliss. My friends, we had seen, perhaps while we were studying 'Chandogya' – "Ānaṅdāt khalu imāni bhutāni jāyaṅte" – the Cosmogenesis according to the Vedic text is, life emerges out of the bliss. We are not born of sin. We are born of bliss, say the Vedas. "ānaṅdāt eva khalu imāni bhutāni jāyaṅte, ānaṅdāt eva jeeyāṅte". The sustaining power, the sustaining energy in life is that bliss, "Ānaṅdād eva aṅte sarve pravilayaṅte" and all merge back into that ocean of bliss which is Brahman which is Divinity and so on.

It is very interesting that in the last mantra the crucial phrase of 'apāhatya pāpmānam', this correction of the incorrect things, the washing out of the impurities has been mentioned by the teacher and thus ends the Kenopanishadam!

'Keneṣitaṁ patati preṣitam manaḥ Kena prāṇaḥ prathamaḥ praiti yuktaḥ.'. That was the first mantra and this is last mantra – getting rooted in the highest of the dimensions. If you turn to the latest inventions of physics they will tell you that life emerges out of the emptiness of space. There was condensed space, they say, condensed emptiness and millions of universes emerged out of that emptiness, not with a bang. So when the teacher, the Rishi says in the higher most space, in the highest bliss the person's consciousness gets rooted, it indicates, it implies that the individuated consciousness has lost the illusion of separateness and the unity with its own source becomes a fact not an idea. But I have worked hard and I have made you work hard this morning and this afternoon so I would not prolong.

This is the third Upanishad that we have studied together and you have seen how I study with you. I do not sit here as an authority, I have never related myself with you as a guru. Yes there is a teacher in a certain way; but

'Urdhwa moola madhashākhaṁ asvatham prāhuravyaṁ', 'avyayaṁ'– which never decreases which doesn't get destroyed. So, I am just giving you the reference of the 15th chapter of Gita, because Gita is the result of all these Upanishads. "Sarvopanishado gāvo dogdhā gopāla naṅdanāh pārtho vatsah sudhirbhoktā dugdhaṁ gitāmrutaṁ mahat". Upanishads are the cows and Krishna – Vasudev is milking the cows for his dear friend Arjuna and the milk of the Upanishads is Gita. All these Indian people – ancient Indians were very poetic. Their communication of truth was never prosaic. Not propagation of theories. They would always clothe it in the upsurge of poetic musical terminology.

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This is the third Upanishad that we have studied together and you have seen how I study with you. I do not sit here as an authority, I have never related myself with you as a guru. Yes there is a teacher in a certain way; but you give me the joy of this collective sharing and studying. We study together and when I study with you and I look at the word and I communicate its meaning I am learning. I don't know whether you can see it because it reveals new nuances of which there was no cognition before. The cognition comes only in the interaction through the communication, through the sharing. A teacher becomes conscious of many nuances.

So you have given me the joy, we have studied three Upanishads together and I am very very grateful to all of you, who come from different countries, live in this primitive place in many inconveniences – the basic needs or the facilities may not be there but you persistently come. That shows your sustained seriousness and the urge to learn and study. May you be blessed with this sustained seriousness of enquiry, with the urge to arrive at the unity of all the five layers of your life and may you have the glimpses of that bliss in which your friend lives. It is not a privilege of the few, it is the consummation of human growth and it is within the reach of every human being who has the urge to learn, to discover and to live.

THE PRAYER

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः ।

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryaṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

KENOPANIṢAD

Om saha nāvavatu । Saha nau bhunaktu । Saha vīryaṁ karavāvahai । Tejasvi nāvadhītamastu. Māvidviṣāvahai ॥

Om śāntiḥ ! Om śāntiḥ ! Om śāntiḥ. ! .

Om āpyāyantu mamāṇgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi. Sarvam Brahmaupaniṣadam Māham Brahṁa nirākuryāṁ mā mā Brahma nirākarod anirakaraṇamastu anirākaraṇam me astu. Tadātmani nirate ya Upaniṣatsu dharmāste mayi santu te mayi santu.

Om śāntiḥ । Om śāntiḥ ।Om śāntiḥ. ।

PART - ONE

Kenṣitaṁ patati preṣitam manaḥ
Kena prāṇaḥ prathamaḥ praiti yuktaḥ ।
Keneṣitām vācamimām vadanti
Cakṣuḥ śrotram ka ū devo yunakti ॥ 1.1 ॥

Śrotrasya śrotraṁ manaso mano yad
Vāco ha vācam sa u prāṇasya prāṇaḥ ।

Cakṣuṣaś cakṣuratimucya dhīrāḥ
Pretyāsmāllokādamṛtā bhavanti ।। 1.2 ।।

Na tatra cakṣur gacchati na vāg gacchati no manaḥ ।
Na vidmo na vijānīmo yathaitadanuśiṣyāt ।। 1.3 ।।

Anyadeva tat viditadatho aviditādadhi ।
Iti śu śruma purveṣāṁ ye nastad vyācacakṣire ।। 1.4 ।।

Yat vacānabhyuditaṁ yena vāgabhyudyate । Tadeva brahma
tvaṁ viddhi nedaṁ yadidamupāsate ।। 1.5 ।।

Yan manasā na manute yenāhur mano matam । Tadeva
brahma tvaṁ viddhi nedaṁ yadidam upāsate ।। 1.6 ।।

Yat cakṣuṣā na paśyati yena cakṣūṁṣi paśyati । Ttad eva
brahma tvaṁ viddhi nedaṁ yadidam upāsate ।। 1.7 ।।

Yat śrotreṇa na śṛṇoti yena śrotramidaṁ śrutram । Tadeva
brahma tvaṁ viddhi nedaṁ yadidam upāsate ।। 1.8 ।।

Yat prāṇena na prāṇiti yena prāṇaḥ praṇīyate । Tad eva
Brahma tvaṁ viddhi nedaṁ yadidam upāsate ।। 1.9 ।।

।। iti prathamaḥ khanḍaḥ ।।

PART TWO

Yadi manyase suvedeti dabhramevāpi
Nūnaṁ tvaṁ vettha brahmaṇo rūpam ।
Yadasya tvaṁ yadasya deveṣvatha nu
Mīmāṁsyameva te, manye viditam ।। 2.1 ।।

Nāhaṁ manye suvedeti; no na vedeti, veda ca ।
Yo nastad veda tad veda no na vedeti veda ca ।। 2.2 ।।

Yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ ।
Avi jñātaṁ vijānatāṁ vijñātamavijānatām ।। 2.3 ।।

Pratibodhaviditaṁ matam amṛtatvaṁ hi vindate ।
ātmanā vindate vīryaṁ vidyayā vindate.a mṛtam ।। 2.4 ।।

Iha cedavedīdatha satyamasti na cedihāvedīnmahatī vinaṣṭiḥ । Bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmāllokādamṛtā bhavanti ।। 2.5 ।।

।। Iti dvitīyaḥ khanḍaḥ ।।

PART THREE

Brahma ha devebhyo vijigye, tasya ha brahmaṇo vijaye devā amahīyanta । Ta aikṣantāsmākamevāyaṁ vijayo' smākamevāyaṁ mahimeti ॥ 3.1 ॥

Taddhaiṣāṁ vijajñau, tebhyo ha prādurbabhūva ।
Tanna vyajānata kimidaṁ yakṣamiti ॥ 3.2 ॥

Te'gnimabruvan, jātaveda, etad vijānīhi kimetad yakṣamiti; tatheti ॥ 3.3 ॥

Tadabhyadravat, tamabhyavadat ko'sīti, agnirvā ahamasmītyabravīt Jātavedā vā aham asmīti ॥ 3.4 ॥

Tasminstvayi kiṁ vīryamityapīdaṁ sarvaṁ
daheyaṁ yadidaṁ pṛthivyāmiti ॥ 3.5 ॥

Tasmai tṛṇaṁ nidadhāvetad daheti, tadupapreyāya sarvajavena tanna śaśāka dagdhuṁ, sa tata eva nivavṛte, naitadaśakaṁ vijñātuṁ yadetad yakṣamiti ॥ 3.6 ॥

Atha vāyumabruvan, vāyavetad vijānīhi kimetad yakṣamiti; tatheti ॥ 3.7 ॥

Tadabhyadravat, tamabhyavatdat ko' sīti, vāyurvā
ahamasmītyabravīn mātariśvā vā ahamasmīti ।। 3.8 ।।

Tasmin tvayi kim vīryamitya pīdaṁ sarvamādadīya
yadidaṁ pṛthivyāmiti ।। 3.9 ।।

Tasmai tṛṇaṁ nidadhāvetadādatsveti, tadupapreyāya
sarvajavena, tanna śaśākadātuṁ, sa tata eva invavṛte
naitadaśakaṁ vijñātuṁ yadetad yakṣamiti ॥ 3.10 ॥

Athendramabruvan, maghavan etad vijānīhi
kimetad yakṣamiti tatheti; Tadabhyadravat;
tasmāt tirodadhe ।। 3.11 ।।

Sa tasmin evākāśe striyamājagāma bahuśobha -
mānāmumāṁ haimavatīṁ; Tāṁ ho vāca, kimetad
yakṣamiti ।। 3.12 ।।

।। Iti tṛtīyaḥ khanḍaḥ ।।

PART FOUR

Sā brahmeti hovāca; brahmaṇo vā etad viaye mahīy -adhvam iti; tato haiva vidāñçakāra brahmeti ।। 4.1 ।।

Tasmād vā ete devā atitarāmivānyān devān, yadagnirvāyurindraste hyenannediṣṭhaṁ paspar śuste hyenat prathamo vidāñcakāra brahmeti ।। 4.2 ।।

Tasmād vā indro atitarāmivānyān devān; sa hyenannediṣṭhaṁ pasparśa, sa hyenat prathamo vidāñcakāra brahmeti ।। 4.3 ।।

Tasyaiṣa ādeśo yadetad vidyuto vyadyutadā iti nnyamīmiṣadā ityadhidaivam ।। 4.4 ।।

Aṭhādhyātmaṁ yadetat gacchatīva ca mano'nena caitadupasmarati abhīkṣṇaṁ saṅkalpaḥ ।। 4.5 ।।

Taddha tadvanaṁ, nāma tadvanamityupāsitavyaṁ; sa ya etadevaṁ vedābhihainaṁ sarvāṇi bhūtani samvāñchanti ।। 4.6 ।।

Upaniṣadaṁ bho brūhītyuktā ta upaniṣad Brāhmīm vāva ta upaniṣadamabrūmeti ।। 4.7 ।।

Tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatanam ।। 4.8 ।।

Yo vā etāmevaṁ vedāpahatya pāpmānamanante svarge loke jyeye pratitiṣṭhati pratitiṣṭhati ।। 4.9 ।।

।। Iti caturthaḥ khanḍaḥ ।।

Om saha nāvavatu । Saha nau bhunaktu । Saha vīryaṁ karavāvahai । Tejasvi, nāvadhītamstu । Mā vidviṣāvahai ।।

Om śāntiḥ ! Om śāntiḥ ! Om śāntiḥ. !

केनोपनिषद्

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै।
तेजस्वि नावधीतमस्तु। मा विद्विषावहै॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः। ॐ शान्तिः। ॐ शान्तिः।

विभाग एक

केनेषितं पतति प्रेषितं मनःकेन प्राणः प्रथमः प्रैति युक्तः।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १.१ ॥

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः।
चक्षुषश्चक्षुरतिमुच्य धीराःप्रेत्यास्माल्लोकादमृता भवन्ति ॥ १.२ ॥

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः।
न विद्मो न विजनीमो यथैतदनुशिष्यात् ॥ १.३ ॥

अन्यदेव तत् विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥ १.४ ॥

यत् वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.५ ॥

यन्मनसा न मनुते येनाहुर् मनो मतम् ।
तदेव बह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.६ ॥

यच्चक्षुषा न पश्यति येन चक्षुँषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.७ ॥

यच्छ्रोत्रेण न श्रृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.८ ॥

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ १.९ ॥

। इति प्रथमः खण्डः ।

विभाग दुसरा

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते, मन्ये विदितम् ॥ २.१॥

नाहं मन्ये सुवेदेति, नो न वेदेति, वेद च ।
यो नस्तद् वेद तद् वेद नो न वेदेति वेद च ॥ २.२ ॥

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ २.३ ॥

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ २.४ ॥

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराःप्रेत्यास्माल्लोकादमृता भवन्ति ॥ २.५ ॥

। इति द्वितीयः खण्डः ।

विभाग तिसरा

ब्रह्म ह देवेभ्यो विजिग्ये, तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ।। ३.१ ।।

तद्धैषां विजज्ञौ, तेभ्यो ह प्रादुर्बभूव ।
तन्न व्यजानत किमिदं यक्षमिति ।। ३.२ ।।

तेऽग्निमब्रुवन्, जातवेद, एतद् विजानीहि किमेतद् यक्षमिति: तथेति ।। ३.३ ।

तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति, अग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ।। ३.४ ।।

तस्मिँस्त्वयि किं वीर्यमित्यपीदँ सर्वं दहेयं यदिदं पृथिव्यामिति ।। ३.५ ।।

तस्मै तृणं निदधावेतद् दहेति, तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं, स तत एव निववृते, नैतदशकं विज्ञातुं यदेतद् यक्षमिति ।। ३.६ ।।

अथ वायुमब्रुवन्, वायवेतद् विजानीहि किमेतद् यक्षमिति; तथेति ।। ३.७ ।।

तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति, वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ३.८ ॥

तस्मिँस्त्वयि किं वीर्यमित्यपीद ँ सर्वंमाददीय यदिदं पृथिव्यामिति ॥ ३.९ ॥

तस्मै तृणं निदधावेतदादत्स्वेति, तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं, स तत एव निववते नैतदशकं विज्ञातुं यदेतद् यक्षमिति ॥ ३.१० ॥

अथेन्द्रमब्रुवन्, मघवन्नेतद् विजानीहि, किमेतद् यक्षमिति; तथेति; तदभ्यद्रवत्; तस्मात् तिरोदधे ॥ ३.११ ॥

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमा ँ हैमवतीं; ता ँ होवाच, किमेतद् यक्षमिति ॥ ३.१२ ॥

॥ इति तृतीयः खण्डः ॥

विभाग चौथा

सा ब्रह्मेति होवाच; ब्रह्मणो वा एतद् विजये महीयध्वमिति;
ततो हैव विदाञ्चकार ब्रह्मेति ॥ ४.१ ॥

तस्माद् वा एते देवा अतितरामिवान्यान् देवान्, यदग्निर्वायुरिन्द्रस्ते
ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत् प्रथमो विदाञ्चकार ब्रह्मेति ॥ ४.२ ॥

तस्माद् वा इन्द्रोऽतितरामिवान्यान् देवान्; स ह्येनन्नेदिष्ठं पस्पर्श,
स ह्येनत् प्रथमो विदाञ्चकार ब्रह्मेति ॥ ४.३ ॥

तस्यैष आदेशो यदेतद् विद्युतो व्यद्युतदा३
इतीन्न्यमीमिषदा३ इत्यधिदैवम् ॥ ४.४ ॥

अथाध्यात्मं यदेतद् गच्छतीव च मनोऽनेन
चैतदुपस्मरत्यभीक्ष्णँ सङ्कल्पः ॥ ४.५ ॥

तद्ध तद्वनं नाम तद्वनमित्युपासितव्य; स य
एतदेवं वेदाभिहैनँ सर्वाणि भूतानि संवाञ्छन्ति ॥ ४.६ ॥

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मीं वाव त
उपनिषदमब्रूमेति ॥ ४.७ ॥

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ४.८ ॥

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ४.९ ॥

॥ इति चतुर्थः खण्डः ॥

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः । ॐ शान्तिः । ॐ शान्तिः

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KENA UPANISHAD

'What is the force that directs the mind towards its objects? Whose is the motivation?' Is there some principle that has a basic motivation which spreads into organs and directs them?...

One who says "I know" does not know, he is ignorant. The essence of life can not be divided into subject, object. All conditioned knowledge, all the movement of conditioned consciousness, is a kind of ignorance...

Life itself is Divinity. Divinity is the existential essence of life. It is not apart from life. To feel the divinity contained in the mountains, their majesty, their steadiness, to feel the divinity in the blade of grass, saplings, birds ..... if you have the sensitivity then all of them will communicate to you through their presence...

What is the role of a human being? It is left to us to exercise the energies contained in us in a harmonious way, to manifest the inner harmony. You become a wholeness as the cosmic life is a wholeness.

Vimala Thakar